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ORTHOPÆDIA:

Or, The ART of
CORRECTING and PREVENTING
DEFORMITIES
IN
CHILDREN:

By such MEANS as may easily be put in practice by PARENTS themselves, and all such as are employed in Educating CHILDREN.

To which is added,
A DEFENCE of the ORTHOPÆDIA, by way of SUPPLEMENT, by the Author.

Translated from
The *French* of M. *ANDRY*,
Professor of Medicine in the ROYAL COLLEGE, and Senior Dean of the Faculty of PHYSICK at *Paris*.

Illustrated with CUTS.

VOL. II.

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ORTHOPÆDIA.

BOOK FOURTH.

The Deformities of the HEAD.

The Means of preventing and correcting thoſe Deformities.

THE Head, to repeat here what we ſaid in the Beginning of the firſt Book, includes the Skull, the Hair, and the Face. The Skull is the Caſe of the Brain, the Hair is the Covering of this Caſe, and the Face is a Compoſition of thoſe Parts which compoſe the whole Fore-part of the Head. Thus we have three Sorts of Deformities to ſpeak of here: Firſt, thoſe which affect the Head, with reſpect to the *Cranium*; ſecondly, thoſe with reſpect to the Hair; thirdly, thoſe with reſpect to the Face.

The Deformities of the HEAD, *with reſpect to the* SKULL.

THE Head, to be well ſhaped with reſpect to the Skull, ought to be a little round, and when meaſured ſomewhat horizontally long, to protuberate a little both before and behind, and to be pretty flat on the Sides. This is the natural Figure of the Skull; but this Figure is frequently ſpoil'd by the manner in which Children are treated. Care ought to be taken of the Caps that they wear, as well as of the Bands with which their Heads are tied; for if either of theſe preſs too much upon the Sides of the Head, they will make it diſproportionably long, and ſo mould it like the Heads of thoſe People which are called *Macrocephali*; a *Greek* Word, which ſignifies *Long-Head*. If they ſhall be tied too tight not only on the Sides, but likewiſe before and behind, it will riſe up in a Point, and become like that of *Therſites*, ſo well known in Hiſtory, who had his Head of a pyramidal Figure.

THE Head of an Infant takes one or other Figure, according to this or that Preſſure which it ſuffers; and from thence proceeds the Difference which is found amongſt the People of different Countries, with reſpect to the Figure of the Head. The moſt part of the *Flemiſh*, for Example, and of the *Pariſians*, have the Head long, upon account of the Cuſtom obſerved amongſt them of laying down their Children to ſleep upon their Sides, whereby their Temples are compreſſed, and binding their Heads faſt with certain Caps called Biggins,

gins, which preſs the two Sides of the Head. The *Germans*, on the contrary, have the Head broad behind, upon account of their Mothers laying them upon their Backs in the Cradle, tying their Hands to the two Sides of it, to keep them firm; by which means it is out of their power to put their Head in any other Situation. The *Muſcovites* have their Head flat before, becauſe their Mothers are at pains to preſs it into that Shape. The People of *Antwerp* have the Head round, upon account of the equal Compreſſion which the Nurſes make upon it; and the People of *Bruſſels* have the ſame, from a like Cauſe. The *Genoeſe* have the Crown of the Head raiſed very high, occaſioned by the manner of wrapping up the Head when they are new born.

THE beſt Method for having the Heads of Children well ſhaped, is to make uſe of nothing that may conſtrain the Shape, but leave it entirely to the Will of Nature. By ſtriving to mould the Head into a certain Figure, we confine the Brain and run a riſque of putting the Organs out of their proper Situation, which may produce very bad Effects upon the Mind. The beſt Method then, as I juſt now ſaid, is to leave the Head entirely to its natural Figure, unleſs by ſome Accident or other it has been deformed, in which caſe it may be cured by ſoft pliable Bandages, which, without any other Force, will reſtore its due Figure.

FURTHER, Care ſhould be taken of the manner of combing the Heads of Children, for by neglecting to comb them equally and

gently, one may ſometimes give them a wrong Turn.

We come next to conſider the Largeneſs of the Head. There are ſome Children who have the Head naturally large, and others who have it naturally very little. This Difference proceeds from the greater or ſmaller Effort which the Blood contained within the Veſſels of the Brain makes to expand itſelf, while the Child is in its Mother's Belly, and its *Cranium* is extremely tender.

When this Effort is great, the Veſſels which are ſcattered upon the Brain, preſently diſtend themſelves, and this Diſtenſion obliges the Skull, which is the Caſe of the Brain, and which, in the Mother's Belly, is very capable of Extenſion, to take a larger Diameter; in the ſame manner as we ſee thoſe Bubbles of Soap which Children make with a Reed of Straw, riſe and diſtend themſelves in proportion to the Force with which the Air is thrown into them through the Pipe. Thus when a Child is born with a very large Head, it is commonly owing to this, that the Veſſels of the Brain have ſuffered ſome conſiderable Force, by an extraordinary Impulſe of Blood, which has obliged the Brain, and conſequently the *Cranium*, to take a larger Dimenſion.

This Effort which the Veſſels of the Brain ſuffer, and which gives them a larger Diameter, may render them at laſt flaccid and lax, whereby their Action and Elaſticity will be diminiſhed, and thus the animal Functions be performed more ſlowly. It may conſequently happen from thence, that ſome People who happen to have very large Heads, are not of

ſo

ſo lively a Genius as others; and as we meet with this ſometimes, it might probably give occaſion to the Proverb, *a large Head and little Wit.* But this Proverb is very faulty, as a great Number of Examples demonſtrate. We ſhall content ourſelves for an Inſtance with *Robert Great-head*, formerly Biſhop of *Lincoln*, a Man of the greateſt Wit, Spirit, Judgment, and Learning; and was ſo ſurnamed only upon account of the extraordinary Largeneſs of his Head.

On the other hand, when the Blood makes too ſmall an Effort, it diſtends the Veſſels of the Brain leſs, and conſequently does not inlarge the *Cranium* ſo much, and this renders the Head little. But as this Smallneſs of the Head comes from a weak Impulſe of the Blood, it happens that the moſt part of People who have little Heads, are incapable of ſtrong Application, and can only form to themſelves weak light Thoughts. Theſe Sorts of Heads are commonly called *Linnet Heads.*

Women with Child, who, during their Pregnancy, drink a good deal of Wine, and live upon too hot a Diet, render the Blood of their Children at this time too active, which, by the Reaſon above alledged, may make the Head too large; and they who drink nothing but Water, and live upon Food of a cold Quality, render the Blood of their Children too ſlow, which, by the contrary Reaſon, may make the Head too little. Thus, in this reſpect, it may be ſaid in ſome meaſure, that Women with Child are as it were the Miſtreſſes for forming the Heads of their Children. They ought therefore to ſhun all kinds of

Food that are either too hot, or too cold, and guard themſelves in the mean time againſt all the Paſſions which agitate the Blood too much, as likewiſe from a Life too indolent and unactive, by which Conduct their Children will neither have the Head too large nor too little; at leaſt, if no hereditary accidental Cauſes prevail to occaſion it; and even in that caſe, the Regimen which we have adviſed, may help very much to diminiſh the Force of theſe Cauſes.

We ſhall conclude this Article with a general Reflection upon the Conformation of the Head as far as it depends upon the Size of the *Pelvis* in Women with Child. We have ſaid in the Beginning of the ſecond Book, Page 82. V. 1. that the riſing or jutting out of the Haunches, as well as that of the Back-ſide, ſerved not only to add a Gracefulneſs to the Shape of Women, but that it was uſeful and even neceſſary to them in their Labour in Child-bearing. We muſt add here, that this riſing or jutting out, is ſtill very neceſſary in Women with Child for the Increaſe of the *Fœtus*, and for its perfect Formation, but eſpecially with regard to the Head; becauſe the Head being that Part which Nature is at moſt pains about, (for it were eaſy to prove, that all the other Parts of the Body are made for it) it follows that if a Woman with Child has not the Haunches and Back-ſide (which Parts form the *Pelvis*) very much raiſed, or if ſhe binds her Belly too tight, either with Stays, or a Girdle, it will be difficult for the Head of the Child to obtain a right Shape and Size.

I proceed next, according to the Order which I have propoſed, to what concerns the Hair. *Defor-*

Deformities of the HEAD, *with reſpect to the* HAIR.

IT is a common Saying, that a Woman who has fine Hair, has a fine Head. Every body does not know how to come at this fine Head; but there are very few People, who, by taking a little pains, may not at leaſt have their Hair free from certain Faults which are very obſervable, ſuch as are 1. Ruſtineſs of the Hair; 2. Falling of the Hair; 3. The Hair red; 4. The Hair forked.

1. *Ruſtineſs of the* HAIR.

THE Ruſt of the Hair is a kind of Scab at the Root of it, which eats it through in the ſame manner as Ruſt conſumes Iron, or as a certain corroſive Moiſture, which is found ſometimes at the Roots of Plants, gnaws and undermines them. This Compariſon is ſo much the more ſuitable, as the Hairs are true Plants which grow, upon the Head, as Herbs grow upon a Wall, or on the Ground. Their Root and Stalk, for Example, have the ſame Structure with the Root and Stalk of a Reed of Oats; one ſees the ſame Cavity, the ſame Knots, and the ſame Shoot or Sprig in both; and one may obſerve that both of them have the ſame manner of growing.

THIS Ruſtineſs of the Hair, commonly happens to People who are not at pains to comb or bruſh their Hair. It ſometimes falls off in Cruſts and Scales like Bran, and ſome-

times it brings away the Skin of the Head in Plates.

When this Ruſt is very corroſive, the Hairs fall off in Spots here and there, in the ſame manner as the Hair of a Muff, which has been a long time locked up without being duſted.

The Method then of preventing this Evil, is by uſing the Comb, or Bruſh; but when, from neglecting to make ſufficient uſe of theſe, a Child is already affected with this Deformity, there are two kinds of Remedies to be made uſe of; the one internal, and the other external. The internal is 1. To purge the Child frequently; for this Diſeaſe never appears externally, without affecting the Body inwardly at the ſame time, and then the Maſs of Blood being tainted, furniſhes conſtant Materials to the Diſeaſe. The Purge ſhould be compoſed of twelve Grains of white Jalap, four Grains of Scammony, and a Scruple of Cream of Tartar, all in Powder given with an Ounce of Syrup of Fumitory, and a little common Water. The Doſe may be diminiſhed or increaſed, according to the Age of the Child. You muſt likewiſe give him every Morning, for two or three Months, Veal Broth, with a good deal of Creſſes in it.

The external Remedy is firſt to cut the Hair, and then to waſh the Crown, and all round the Head, with a ſtrong Decoction of Celandine, Wormwood, Sage, Baum, and Tobacco. Theſe Herbs muſt be bruiſed all together, and then boiled in a ſufficient Quantity of red Wine; after they are boiled, dip a Linnen Cloth in the Decoction, and apply it

it pretty warm all over the Head, having firſt waſhed it with the ſame Decoction warm. The Cloth muſt be left applied to the Head two or three Days without renewing it, after which the ſame Proceſs muſt be repeated as before; and this Method ought to be continued for ſeveral Weeks. I would adviſe however, that nothing be applied to the Head that may repel the Humour; for ſuch raſh Practice might kill the Child, or render him blind.

When this Diſeaſe is of a long ſtanding, there is no way of curing it, but by ſeparating the Skin wherever the Scab has ſpread. This Remedy appears to be violent; but it is by no means ſo, if it is right ſet about. The Operation is performed as follows:

You begin with cutting the Hair as cloſe to the Skin as poſſible, then you waſh the Head with the Patient's own Urine new made; this muſt be repeated as oft as poſſible for two Days ſucceſſively, leaving a Linnen Cloth dipt in the ſame Urine applied to the Head all that time.

The third Day you muſt apply over the Head a Plaiſter made of two Drachms of Myrrh, and as much Aloes, both in Powder, and made up with a ſufficient Quantity of Pitch and Turpentine. This Plaiſter muſt lie on for the Space of three Days, at the End of which Time it will come off almoſt of its own accord; at leaſt you will need only to pull it very gently, and it will carry along with it the Skin of the Head; which Skin ſeparates ſo much the more eaſily, as it was almoſt quite corroded before, and but little attached to

the Parts below. When the Plaiſter is removed, you muſt waſh the Head with the Patient's Urine, as before.

2. *The Falling of the* HAIR.

THE Falling of the Hair, when it does not proceed from the Diſeaſe which we have been juſt now talking of, is generally occaſioned by the Cavities in which the Roots of the Hairs are lodged being too large. This is the Reaſon that the moſt part of old People are bald; for in old Age, the Cavities in which the Roots of the Hair are planted, as well as thoſe which receive the Roots of the Teeth, acquire a larger Diameter, whence being at too much liberty in their Sockets they are not able to keep their Place, but are forced to fall out, or ſhake from Side to Side, in the ſame manner as we ſee Nails which are put into two large Holes are looſe or fall out. It is the ſame caſe with the Hair; upon which we may obſerve that after certain Diſeaſes it frequently falls off, becauſe almoſt all theſe Diſeaſes are accompanied with profuſe Sweats, or other Symptoms which are capable of enlarging the Cavities in which the Roots of the Hair are placed; ſuch as, for Example, the Small-pox. This Cauſe being explained, it is eaſy to ſee that there is no better method for hindering the Hairs to fall off, than to have recourſe to thoſe Things which ſtraiten the Cavities in which the Roots of the Hair are planted. The means to accompliſh this, is to waſh from time to time, the Crown and Sides of the Head, with a little Verjuice. In *Denmark* they

they make their Horſes Tails grow very long, by combing them with Combs ſoaked in a Decoction of Onions, and by waſhing them with the ſame. The Juice of Onions only produces that Effect, by ſtraitning the Cavities in which the Hairs are planted.

3. *The Colour of the* HAIR, *its Defects.*

THE Colour of the Hair proceeds from the predominant Humour which nouriſhes them. When it is the red Part of the Blood, they incline to a red glowing Colour. When it is a thin Bile, they are flaxen. When it is a pretty rich Bile, they are black or of a Cheſnut Colour. And when it is Phlegm, they are white.

IN Infancy they are commonly nouriſhed with a thin Bile, for which Reaſon moſt part of Children have their Hair of a flaxen Colour. In Youth, or in proportion as Children approach to the Years of Puberty, the Hairs are nouriſhed with a richer Bile, and it is the ſame in Adults, which renders them of a darker Colour; whence we ſee that Children whoſe Hair is flaxen when they are very young, have it of a brown Colour not many Years after. In old Age, the Hair takes its Nouriſhment (at leaſt for the moſt part; for there are ſome Exceptions) from that pituitous Humour which is called the white Part of the Blood, or the Lymph; for this is the Humour that prevails in old People, and it is this that renders their Hair white. It cannot be denied in the mean time, that the following Cauſe may concur with the one now mentioned.

We obſerve at the Roots of the Hair, when we pull a few of them out, a viſcid Juice, which ſerves for their Nouriſhment. This Juice abounds more in young People, but in old Age it is dried up, and then it may happen to the Hair, from its Roots not receiving ſufficient Nouriſhment, what happens to Corn, which grows white when the Roots do not furniſh the wonted Juice any more to the Stalk.

Sometimes Melancholy has that effect of making the Hair white, and young People have become white-haired all of a ſudden, from exceſſive Grief; which Whiteneſs may proceed here from the ſame Cauſe with the above, becauſe an Exceſs of Grief waſtes the Strength very much, and by this means conſumes a great part of that Juice which nouriſhes the Hair. Beſides exceſſive Melancholy drives the Blood inwards, and leaves no Nouriſhment for the Hair, but Lymph or Phlegm, which is the reaſon that ſome People have become grey-haired in an Hour through violent Grief; Hiſtory is full of Examples of this.

We ſometimes ſee young People with white Tufts of Hair, while all the reſt is of a Colour common to their Age. This proceeds from hence, that in the Places where theſe Tufts are, there is a greater Number of lymphatick or pituitous Veſſels which diſtribute their Liquors there, of which they are full, while in the other Parts of the Head the bilious Veſſels prevail.

But we muſt not imagine with the Vulgar, that the Bile is a pernicious Humour; on the contrary,

contrary, it is a Juice which we ought to take exceeding good care of. The Bile is the Balſam of the Blood; and without the Bile the whole Maſs of Humours would grow putrid. It is no matter what Colour the Bile is of, provided it does not degenerate from its natural Quality, and is neither too thin nor too thick, in too great or too ſmall a Quantity. If it is right in theſe reſpects, it is of very little Importance, whether it be brown or light-coloured, yellow or reddiſh, or even inclining to black.

THERE are different Colours of the Bile, as there are different Colours of the Skin. Some are of a black Complexion, ſome are white, and ſome tawny, *&c.* and for all this Difference, they are all alike healthy.

THEY ſay ſometimes, when talking of People of a grave thoughtful Temper, that they are melancholy, that is to ſay their Bile is black; but Anatomy has not yet confirmed this Fact. On the contrary it might be advanced, that People whoſe Bile is of a pretty dark Colour, have a better Temperament than others. This is the reaſon that in the Choice of a Nurſe, we always prefer thoſe who have dark-coloured Hair. Beſides, it is a very common opinion amongſt Phyſicians, that the Milk of black Cows is wholeſomer than that of others. But it is not my Buſineſs here to enter upon a Diſcuſſion of this Affair. It is ſufficient to know that the different Colours of the Hair proceed from the different Sorts of Humour, which predominates, whether it is Blood, Bile, or Phlegm. Here we muſt not paſs by an Obſervation of the ſkilful *Spigelius*,

gelius, that celebrated Phyſician of the Univerſity of *Bale*, viz. That Children begot when their Fathers were very old, become grey-haired when they are very young, while they who ſpring from very young Fathers, grow grey-haired very late; upon which he relates the following Story.

"WE have had here at *Bale*, ſays he, two "Profeſſors of Medicine, *Felix* and *Thomas* "*Platerus*, both of the ſame Father; but the "firſt, *viz. Felix*, was born when his Father "was very young, and the other when his "Father was very old. *Felix* lived to a very "great Age, and his Hair did not grow white "till he was very old; but *Thomas*, on the "contrary, who was more than forty Years "younger than his Brother, grew white-"haired a great Number of Years ſooner than "*Felix* *."

THIS Obſervation confirms what we have ſaid of the Cauſe, which renders the Hair white with reſpect to the Humour with which they are nouriſhed. *Felix*, who was born when his Father was young and vigorous, and the Humour which nouriſhed his Hair, was not that Lymph and Phlegm which nouriſhes the Hair of old People, had his Hair very long of

* *Obſervatur & hoc, quod qui a patribus jam ſenibus progenerantur infantes, citius quam alii caneſcant, Hinc duos hic Baſiliæ habuimus fratres, Medicinæ Profeſſores, Felicem nimirum & Thomam Plateros, quorum prior a parente adhuc juvene genitus, ante ſenectutem decrepitam canus non evaſit: poſterior autem, quadraginta & aliquot annis junior, atque adeo a parente jam ſeptuagenario, pluribus ante fratrem, ætate ſua majorem annis, canus redditus fuit.* Theatr. Praxeos Med. Authore Theodoro Zuingero, Anat. & Bot. in Acad. Baſil. Profeſ. Tom. 2. p. 389.

of the Colour of his Father's when he was young; while *Thomas*, who was begot by the ſame Father when he was very old, and his Hair was now nouriſhed with that Lymph and Phlegm which nouriſhes the Hair of old People, had his Hair very ſoon of the Colour of his Father's when he was old. There is no need of puzzling the Head much to be convinced of the Truth of this Hypotheſis.

THE Colour of the Hair is a Thing which is very difficult, though not impoſſible, to change. When the Hair is white from old Age, it is uſual to comb it with a Leaden Comb, to make it darker. This Expedient makes no radical Change of the Colour, it only diſguiſes it for ſome time, and the true Colour always returns, unleſs they have perpetual recourſe to the Lead. But as our Deſign in this Book is only to treat of thoſe Deformities which happen in Infancy, or in Youth, we ſhall ſay nothing of the Method of preventing or correcting that Whiteneſs of the Hair which happens in old Age.

WE ſhall only ſpeak a little of that which happens to young People, and which may ſometimes be corrected, though with a good deal of Trouble, and only in caſe it does not proceed from the ſame Cauſe with that in *Thomas Platerus*, whom we mentioned above.

WHEN the Hair is grey in young People, whether in Tufts or otherwiſe, we muſt, to recover its natural Colour, though that is a very difficult Taſk, waſh the Hair frequently with a Decoction of Night-ſhade, Mugwort, Arſeſmart, Germander, Tobacco, Columbine, Lavender, Thyme, and Penny-royal, or with a Decoction of the Root of Turmerick, otherwiſe

wiſe called *Indian* Cyperus. If theſe Decoctions do not abſolutely change the Colour of the Hair, they will do ſtill better than a Leaden Comb. But the right way of going to work, is to begin firſt with cutting the Hair as cloſe to the Skin as poſſible, and then to waſh the Head with one of the above Decoctions, ſo that the Remedy may penetrate the deeper into the Roots of the Hair; and afterwards, in proportion as the Hair grows, the more Care ought to be taken in waſhing the Head, which Method muſt be continued for ſeveral Weeks.

The HAIR *Red.*

THE red Colour of the Hair proceeds, as we have obſerved, from its being more nouriſhed with the red Part of the Blood, than with any other Humour. Bleeding is a great Help in this Caſe, but we muſt take care not to puſh this Method too far. Frequent waſhing of the Hair is likewiſe of great ſervice, and the beſt Liquor for this purpoſe is a ſtrong Decoction of Knot-graſs, which, by its aſtringent Quality, checks the too great Violence with which the Blood is thrown into the Cavities of the Hair, which, by its natural Tranſparency, allows the Colour of the Humour with which it is filled to appear.

WE muſt account for this Colour of the Hair in the ſame manner as for red Sweat, of which there are ſo many Examples, and which are very juſtly termed bloody, becauſe they really proceed from hence, that the red Particles of the Blood are driven thro' the very Pores of the Skin, and ſtagnate upon the Surface

face of the Body. Here would be a proper Occaſion to talk of that Diſeaſe ſo common amongſt the *Polanders*, in which the Blood oozes out at the Tops of the Hair; but this would lead into a Digreſſion, which would carry us out of our way.

The HAIRS *Forked.*

THESE are Hairs ſplit in the End into two or three Fibres, which may be ſeparated by a dextrous Hand into as many ſmall Hairs, from the Top to the Root. This Forkedneſs of the Hairs proceeds from an acrid, corroſive Juice, furniſhed by the Maſs of Blood, and ſtopped in the Extremity of the Hairs.

THE Method of preventing and correcting this Deformity, is, 1. To have the Tops of the Hair a little cut frequently with a Pair of Sciſſars. 2. To waſh the Hairs with a little Ox-Gall diluted with Water. 3. To drink every Day for ſome Weeks, both at Meals and at other Times, Tea made of *China* Root, which is prepared by infuſing cold, in two Pounds of common Water, two Drachms, or thereabouts, of this Root, which muſt be left to ſoak four or five Hours, or longer if it is Winter; after which the Root muſt be taken out, and the Water drank in the manner we ſaid above, either with, or without Wine, juſt as we drink common Water. It has no Taſte, and is very effectual for blunting that Acrimony of the Blood which is tranſmitted to the Hair.

Deformities of the HEAD *with reſpect to the* FACE.

ACCORDING to the Diviſion which we have made of our Subject, we muſt talk here of the Face, firſt, in general, with reſpect to the Air and Mein; then in particular, with regard to the different Parts which compoſe the Face, ſome of which are quite expoſed to View, as the Forehead, the Eye-brows, the Eye-lids, the Eyes, the Noſe, the Cheeks, the Ears, the Lips, the Chin and the Skin; others of them do not appear ſo much, as the Gums, the Teeth, and the Tongue.

Of the FACE *in general, with reſpect to the Air and Mein.*

AN agreeable or diſagreeable Face conſiſts leſs in the particular Form of the Features than in the Air and Caſt of the whole Countenance. We ſee a great many People with very homely Faces with reſpect to the Features, who yet have a noble, agreeable, and genteel Look; while others, on the contrary, have beautiful Faces, but a low, diſagreeable, and forbidding Appearance.

THE Air of the Face depends upon the Sentiments of the Soul. Are you deſirous that your Children ſhould have a noble Look, an agreeable and pleaſing Air? Inſpire them with Sentiments noble and humane, and theſe Sentiments will repreſent themſelves upon their Faces.

PEOPLE

People of low Birth, who in their Education commonly receive only ſuch Sentiments as are low and fawning, have almoſt all of them a low and cringing Look. The Face, ſo to ſpeak, takes the Features of the Soul, and moulds itſelf by them. When a Comedian, to play his Part, impreſſes himſelf with Anger, does not his Face of itſelf put on an Air of Choler at that Time? When we are touched with Compaſſion at the ſight of ſome pitiful Object, the Face, without our being ſenſible of it, inſtantaneouſly diſcovers that ſecret Compaſſion with which the Soul is moved. It is the ſame Caſe with the habitual Sentiments of the Soul. When a Child is bred up in the Maxims of Honour, the Features of his Face are formed inſenſibly thereupon, and become at laſt indelible, provided this Education is protracted ſo long as till the Features are quite confirmed. The tranſient Sentiments of the Soul make only a ſlight Impreſſion upon the Countenance; but its habitual Sentiments, ſuch as are contracted in a good or bad Education, by good or bad Habitudes, theſe, I ſay, by redoubled Impreſſions, imprint upon the Face ſuch deep Characters, that they are never afterwards to be defaced. It is this that makes the good or bad Countenance. When a young Perſon is naturally of a cholerick Temper, and there is no Pains taken to correct this Paſſion in him, his Face is forced to receive the Impreſſion of thoſe Clouds and Frowns which Anger occaſions, the Marks of which will never diſappear; but even when he is not angry, will diſcover his paſſionate Temper, and give him a rough Air. Let Reflec-

tion

tion play her Part never ſo well afterwards, though ſhe may correct, and perhaps overcome that paſſionate Temper, yet that rough angry Air which the Face has contracted will remain ever after, and the Perſon muſt carry in his Look, as long as he lives, ſomething that is diſpleaſing to all the World.

WHAT I have ſaid of the Paſſion of Anger ſhould likewiſe be underſtood of all the other Paſſions. If one accuſtoms himſelf, for Example, from his Youth, to Airs of Pride, and to deſpiſe almoſt every body that comes in his way, and his Parents are not careful in correcting this when he is a Child, his Face will receive by degrees Impreſſions of Pride and Haughtineſs, and theſe Impreſſions, by being renewed every Day upon the Surface of the Face, will be ſo ſtrongly imprinted at laſt, as to give him through his whole Life a diſdainful Air, which is the moſt ſhocking of all Airs, and the moſt capable of drawing that Contempt upon a Man's Self which he has for others.

IF a Child is bred up in a ſullen Manner, his Face will put on a ſullen and diſpleaſing Air. For this Reaſon, Parents, who wiſh their Children to have a ſprightly Air, ſhould educate them in ſuch a manner as to keep them gay; but they muſt take care at the ſame time not to allow them too much Liberty, nor ſuffer them to ſpeak and act inconſiderately. Too great a Condeſcenſion of the Parents in this Point will occaſion a heedleſs Air in the Child all his Life, even after he comes to correct his Manners at laſt.

PEOPLE

People divert themſelves ſometimes with ſeeing Children mimick the Grimaces which they obſerve in certain People; but this is the readieſt way of leading them into a Habit of making thoſe ſame Grimaces themſelves without being ſenſible of it: for the Skin of the Face, by being drawn together and wrinkled in a certain manner, contracts ſuch Marks as are not to be defaced, like thoſe which are made on Paper, which never diſappear ſo much but the Mark ſtill remains.

From what has been ſaid we may infer, that Parents are as it were the Maſters of their Children's Countenances, becauſe the Face depends upon the Sentiments of the Mind, the Sentiments upon the Education, and the Education upon the Parents. If the Child's Features are not regular, the Parents cannot give them a juſt Regularity; but it lies in their power to form the Mind and the Heart of the Child, and it is by forming of theſe that they are able to mould the Air of his Face.

When Children ſay or do any thing well, ſhew that you are pleaſed with it, by giving them a juſt Approbation: This elevates their Minds; and, if you do but take notice, you may obſerve ſomething noble ſpread itſelf over their Features upon ſuch an Occaſion. But under this Pretext you muſt not be extravagant in praiſing your Children; ſuch Praiſe may render them proud, and perhaps even inſolent, and conſequently may imprint upon their Faces ſuch Traces of Pride and Inſolence, as will make them hateful to Society. Theſe Reflections are ſufficient to excite the Vigilance of Parents in a great many other Points which I ſhall not mention.

This

THIS may ſuffice with reſpect to the Face in general; we ſhall proceed next to the Deformities of the different Parts which compoſe it.

Of the FACE *conſidered in particular, with reſpect to its different Parts.*

THERE are, as we ſaid before, nine different Parts of the Face conſpicuous at firſt Sight, *viz.* the Forehead, the Eye-brows, the Noſe, the Eye-lids, the Eyes, the Cheeks, the Ears, the Lips, and the Chin; to which may be added the Skin which covers the Face. We ſhall treat firſt of theſe Parts, and proceed next to thoſe which are leſs obvious to the Eye, ſuch as the Gums, the Teeth and the Tongue.

THE FOREHEAD.
Different Deformities of it.

YOUNG People ſhould have the Forehead ſmooth and without Wrinkles. If Parents will but take care to keep their Children as much as poſſible pleaſed and in good humour, and accuſtom them to a Habit of Serenity; they will have the Brow ſmooth, and without Wrinkles. But if they breed them up ſullen, peeviſh and thoughtful, the Forehead will grow wrinkled while they are very young; for Spleen and Vexation wrinkle the Brow. But, whether the Parents are in the fault, or not, if you ſee the Brow wrinkled, begin always with putting them in a gay Humour, and afterwards have recourſe to the following Method for

for effacing the Wrinkles, and continue this Method for ſeveral Months, till they entirely diſappear. Tie a Bandage about the Forehead, to remain there Day and Night. This Bandage, if it be tied pretty tight, will render the Forehead ſmooth, provided it be continued a good while, and the Child is kept in good humour. But you muſt take care that the Bandage does not deſcend too low over the Eyes, for this may give the Child a heavy clowniſh Look.

THERE are many Children who have the top of the Forehead covered with Hairs, which come down almoſt to the Root of the Noſe. Some think it right to ſhave what is ſuperfluous of this Hair, but ſhaving only ſerves to make it grow more luxuriant, and ſo ſtrong, that the top of the Brow, when it has been ſeveral times ſhaved, becomes all of the Colour of Slate. It is very becoming for a Man to have his Chin of this Colour after it is ſhaved; but this Slate-coloured Pique of the Brow, which reaches down almoſt to the Noſe, neither looks well in Man nor Woman. The Method to be taken to hinder the Production of thoſe Hairs which occaſion this Pique, is to rub the Part frequently with ſweet Spirit of Salt, which is kept in every Apothecary's Shop, and an Ounce of it will ſerve a long time. You put a ſingle Drop of it with a ſmall Bruſh upon the Part, and then rub it gently with a Linnen Cloth. This kills the Roots of the Hair, and at the end of ſome Weeks, this Plant (for, as we have remarked above, the Hair is a true Plant) deprived of freſh Nouriſhment, withers and falls away.

THERE

THERE appears ſometimes on the top of the Forehead, though the Caſe is very rare, an Eminence, or Protuberance, long, hard, round and pointed, reſembling a Horn. This Deformity begins ſometimes at ſeven Years of Age, as happened to the Peaſant whom *Mezeray* talks of, the Hiſtory of which I ſhall ſet down in his own Words.

" IN the Country of *Maine*, in the Year " 1599, there was a Peaſant, named *Fran-* " *cis Trouillu*, aged thirty-five, who had " a Horn upon his Head, which puſhed out " when he was ſeven Years old. It was made " ſomething like that of a Ram, except that " the Wrinkles upon it were not ſpiral, but " longitudinal, and its Point was turned in- " wards, as if it was going to enter the Skull " again. He had retired into the Woods to " conceal this monſtrous Deformity, and " wrought there in the Coal-pits.

" One day as the Marſhal *de Lavardin* went " a Hunting, his Attendants obſerving this " Peaſant fly from them, run after him, and " as he did not offer to ſalute their Maſter, " they pulled off his Cap, and ſo perceived " the Horn. The Marſhal ſent him to the " King, who gave him away to ſomebody to " make Money of him by way of a Show; " but the poor Man was ſo much grieved and " ſhagreen'd to ſee himſelf carried about like " a Bear, and his Infirmity expoſed to all the " World, that he died very ſoon after *."

WE meet with ſeveral Examples in medical Authors of Excreſcencies reſembling this one which *Mezeray* here talks of. Theſe Excreſcencies

* *Mezeray Hiſtoire de France*, Tom. 7. p. 109.

cencies are formed of the Subſtance of the Hair; for the Hair is nothing elſe than Horn ſplit into Threads. When the Pore through which the Materials of the Hair paſs has a large Diameter, this Matter which preſents itſelf in a large Size, will proportion itſelf to the Paſſage which it finds, and puſh out in that large Size, which makes the Horn. If, on the contrary, the Pore through which the Hair paſſes is ſtrait, the Matter we are now talking of will twiſt out in the Form of a Thread, in the ſame manner as we ſee Silver, Copper and Iron, drawn out into Wire as ſmall as you pleaſe, according to the Holes or the Size of the Wire-drawer, through which the Metal is made to paſs. It is thus that Braſs Wire, Gold and Silver Wire, and the Strings of Spinnets are made. It is true, the Hair is a Plant, but this Plant muſt take the figure of that Space to which it is confined. I have ſeen a large and long Aſparagus, which by growing confined between two large flat Stones, was all as flat as Paſte-board, and more than an Inch broad.

THE Nails are compoſed of the ſame ſort of Subſtance with the Hair, and it is only the Figure of the Pore through which the Nail paſſes, which gives them that flat Shape. It is juſt the ſame caſe as with the Aſparagus above-mentioned. Some People have been obſerved to have Horns upon certain Fingers inſtead of Nails. In the *Bibliotheca Anatomica* of that celebrated Phyſician *Mangetus*, you will find the Hiſtory of a Woman who had the Nails of her Feet after the Make of a Ram's Horn, and almoſt two Inches long. He likewiſe mentions a Girl, who had Horns upon her Toes, which

were longer than the Toes themſelves, and uſed to fall off ſeveral times a Year, and grow again at the end of eight or ten Days. But what makes it plain that the Hair is nothing but Horn, is the Quality of the Smoke which comes from Hair when it is burnt; for there is no manner of difference between the Smell of this, and the Smell of the Nails when they are uſed the ſame way. The Hair of horned Beaſts too, has the ſame Smell with their Horns upon the Fire.

Our next Buſineſs is to conſider, how the Forehead may be preſerved againſt thoſe Excreſcencies which we have been talking of, and by what Method they may be removed, when they do appear. If the Horn which grew out of the Head of the Peaſant, which *Mezeray* talks of, had not been neglected at firſt, as in all probability it was, conſidering the poor Condition of the Man, perhaps it would not have grown to ſuch a length. But however that be, when there is room to ſuſpect this Deformity, it may be prevented by the following Method. It diſcovers itſelf at firſt by a ſmall Tumour which raiſes up the Skin, and is hard to the Touch. As ſoon as this is obſerved, you muſt have recourſe to the Method above propoſed for hindering the Hair to grow too much upon the Brow, which is to rub the Part frequently with Spirit of Salt. But if, notwithſtanding this Precaution, or from neglecting to uſe it, the Horn puſhes out, we muſt then have a little patience, becauſe it ſometimes happens that this kind of Horns fall off ſoon after of their own accord. When this happens, you muſt catch the opportunity, and rub

rub the Part quickly with the Spirit of Salt; and it is a great chance, but by frequently repeating this Rubbing, the Root of the Horn will wither, and by this means the Horn will not be able to push out again. But if it does not fall off, which is hardly to be expected after two Months are expired, you must not allow it time to harden any more, but rub it constantly with the Spirit of Salt, while it is yet tender.

PURGING is of great service here, and the most efficacious Purge in this case is *Epsom* Salt; the least Dose of which for a Child from eight to ten Years of Age, is half an Ounce diluted in Broth.

CHILDREN are apt to receive Blows upon the Forehead, either by Falls, or from other Accidents; and these Blows occasion Bumps, which ought never to be neglected, because sometimes they produce Inequalities in the Brow by hardening there. The Means of preventing this bad Consequence, is to apply upon the Bump, as soon as you observe it, a small Plate of Lead, or a Half-penny; then to put a Compress dipt in Brandy over it, with a Bandage over all, and so leave it for two or three Days without doing any thing else to it; then wetting the Bandage and Compress very well with the same Liquor, without taking them off. I do not talk here of those Hair-caps which are put about Children's Heads, every one knows how; but one thing not well enough taken care of, is, that these Caps are frequently put too high upon the Head, so that when the Child happens to strike his Head against any hard sharp-pointed Body, such as

the Corniſh of a Table or Chimney, his Cap has no effect in hindering him from being hurt. I muſt here repeat what I mentioned once before, *viz.* That People ought not to chide Children when ſuch Accidents befal them; becauſe the Accident itſelf is a ſufficient Puniſhment to them; and when you ſcold them upon theſe occaſions, or, which is ſtill worſe, beat them, as a great many do, what muſt be the conſequence? You thereby oblige them to hide themſelves from you the next time the like Accident happens again, and ſometimes for want of timely Aſſiſtance ſome material Evil is produced by what at firſt was only a Trifle.

THE ſecond Part of the Face, which we are to treat of at preſent, is the Eye-brow.

Of the EYE-BROWS.

THERE are fourteen Conditions neceſſary to handſome Eye-brows.

1. THEY ought to be ſufficiently furniſhed with Hair.

2. THEY ought in the mean time to be only moderately thick.

3. EACH Eye-brow ſhould form upon the Forehead a concave Line in the Shape of an Arch, the Hollow of which ought to make a ſmall Vault above the Eye, ſuch as *M. de Voiture* deſcribes in the following Stanza, where he paints the Eye-brows of a young Lady whom he met with at a Ball.

Sur un front, blanc comme l'yvoire,
Deux petits arcs de couleur noire,
Etoient mignardement voutes,
D'ou ce Dieu qui nous fait la guerre,
Foulant aux pieds nos libertés,
Triomphoit de toute la terre.

Beneath her ivory Front, juſt o'er her Eyes,
Two ſable Arches elegantly riſe,
Where perch'd on high the God of pleaſing Pains
His haughty Empire o'er the World maintains.

4. THE Head of the Eye-brow ought to be thicker planted with Hair, than the Tail *

5. THE Intercil, or the Space between the Eye-brows, ſhould be quite free of Hair.

6. THE Hairs muſt not ſtart up, but lie flat in ſuch a manner as they may point from the Noſe towards the Temples, and not from the Temples towards the Noſe.

7. THE Hairs ought to be ſhort, and leave no bald Spots.

8. THERE muſt none of them ſtand on end, nor ſtride one over another.

9. THEY ſhould be of a black, or Cheſnut Colour, and not reddiſh, nor red.

10. EACH Eye-brow ought to make an entire Arch.

11. THIS Arch ought to be only moderately raiſed.

12. THERE ought to be one Eye-brow on each ſide of the Forehead.

* See in the firſt Book, what is called the Head of the Eye-brow, the Tail of the Eye-brow, and the Intercil.

13. NEITHER of them ſhould be quite bare.

14. THEY ought not to be double one above another.

1. *The* EYE-BROWS *not ſufficiently furniſhed with* HAIR.

WE ſaid juſt now, in the firſt Place, that the Eye-brows ought to be ſufficiently planted with Hair. If they have too little Hair, you muſt begin with ſhaving them, ſo as not to leave the leaſt Down upon them, and afterwards foment the Part that is ſhaved ſeveral times a day, with a Decoction of Wormwood, Betony, and Sage, boiled in white Wine. Continue this a Month, or at leaſt for three Weeks; after which ſhave the Part a-new, and then anoint it with the Oils of Honey, Wax, and Eggs, mixed together; and repeat this Unction for a Month every Night before you go to bed, putting a Linnen Cloth upon the Eye-brow, to keep the Ointment applied to it.

2. *The* EYE-BROWS *too thick.*

WE ſaid, in the ſecond Place, that the Eye-brows ſhould not be very thick. If they are, burn a Cabbage, make a Lixivium of the Aſhes, and with this Lixivium rub the Child's Eye-brows frequently. The Oil of Nuts is likewiſe very ſerviceable in this caſe; and it muſt be applied from time to time upon the Eye-brows.

You muſt never ſhave the Eye-brows when they are too thick; for that is the way to make them grow thicker. All the help that can be made of this kind, is to clip off ſome of the Tops of the Hairs with a Pair of Sciſſars; but the Lixivium above-mentioned, as well as the Oil of Nuts, is more ſucceſsful.

3. *The* Eye-Brows *too ſtreight.*

WE ſaid, in the third place, that each Eye-brow ought to form above the Eye a crooked Line, in the ſhape of an Arch. When this Shape is not perfect, it is difficult to make it ſo; and the beſt way is to let it quite alone.

After all, to have the Eye-brows a little too ſtreight, is not ſuch a ſhocking Defect as juſtly to give one much trouble; it is an Imperfection, but by no means a Deformity. It is certainly poſſible to make the Eye-brows arched, by means of a Razor, provided they are very buſhy; but the Shaving is always to be renewed; and beſides, it is eaſily obſerved, if you look but a little narrowly at the Perſon who has his Eye-brows thus moulded.

4. *The Head of the* Eye-Brows *too thin of Hair.*

WE ſaid, in the fourth place, that the Head of the Eye-brows ought to be better furniſhed with Hair than the Tail; when this is not the caſe, it may eaſily be helped. The Method of doing this, is to ſhave the Part as ſmooth as poſſible; as the Hair will grow again, after it ſprouts ſhave it a-new; it will

not need ſhaving a dozen of times, provided you take care to rub the Part that is ſhaved with the Oil of Eggs and of Wax.

5. *The* EYE-BROWS *joined together.*

WE have added, in the fifth place, that the Space between the two Eye-brows ought to be quite bare; for when it is otherwiſe, it is reckoned a Deformity amongſt us; I ſay, amongſt us, becauſe there are ſome Countries where, on the contrary, it is reckoned a Beauty, to have the Eye-brows thus joined. Some of the Ancients ſpeak of this kind of Eye-brows as of a thing very becoming, and amongſt the reſt *Petronius* and *Ovid*. This laſt Author remarks, that the Ladies in his time uſed a good deal of Art to procure themſelves ſuch Eye-brows *. Our Taſte is quite different; for a modern Author has obſerved, that the Eye-brows joined together, denote Knavery; and another ſays, that *the Marſhal* de Turenne *had his Eye-brows large and joined together, which gave him an unlucky Look*. But thoſe Obſervations are without grounds; for the joined Eye-brows, no more than the large ones, either denote good or ill, and all the Evil which thoſe Authors attribute to them, is only founded in their own Imaginations. There are People who have the Eye-brows joined, and yet are very honeſt and good-natured; and ſome who have them large, are very fortunate. M. *de Turenne* had very extraordinary Succeſs in all his Enterpriſes. It is true, that having clambered up to a riſing Ground

* *Arte ſupercilii confinia nuda repletis.*

Ground to diſcover the Enemy's Camp, he was unfortunately killed by a Cannon Ball. But what Connexion is there between this Misfortune and his large joined Eye-brows, which they pretend gave him an unlucky Countenance? How many Generals, without large Eye-brows, have come to a melancholy End; and how many ſuch have been unfortunate all their Lives? I repeat it again, that the joined Eye-brows, no more than the large ones, either preſage good or ill Fortune; and as to the firſt, M. *de Voiture* very juſtly ridicules the Prognoſticks which the Phyſiognomiſts make from it. I would not have you imagine, *ſays he, in one of his Letters to Mademoiſelle* Paulet, "that I am ſtill that weak Creature "which you formerly ſaw me, I am quite "another Perſon than you would believe. I "am increaſed full ſix Inches in my Journey. "My Face is longer than it was before, my "Eyes and Beard black, and according to "the Idea which I have of the Baron *de* "*Ville-Neuve*, I reſemble him, more at this "Inſtant, than M. *de Seriſay*. That Mixture "of Good-nature and Simplicity in my Look, "is changed into ſomething quite the reverſe; "and there is nothing about me but what is "altered, excepting that my Eye-brows are "ſtill joined, which you know is the Mark of "a very bad Man *." Thus you ſee how *Voiture* ridicules the Phyſiognomiſts upon this Subject. We may add, that *Auguſtus* had his Eye-brows joined together †, and yet he was by no means a bad Man.

* See Letter fourth.

† *Suet in Auguſt.*

BUT we muſt not confound the joined Eye-brows which we have been talking of, with thoſe which are joined while the Brow is contracted, which Contraction makes the Eye-brows approach cloſe to one another. When the Eye-brows in this laſt caſe are joined, it is not becauſe the Intercil is covered with Hair, like the Eye-brows; but becauſe it is concealed by the Contraction of the Brow, which draws the two Heads of the Eye-brows cloſe together, as any one may convince himſelf by examining his Forehead, while he contracts it, by his Looking-Glaſs. Now, as this joining of the Eye-brows proceeds from the Contraction of the Brow, and as this Contraction is moſt common in People of a thoughtful and melancholy Diſpoſition, there is nothing abſurd in ſaying, when we ſpeak of this ſort of Eye-brows, that they denote, I will not ſay a bad Man, for this would be going too far, but a Man of a thoughtful and melancholy Turn of Mind. Every body, who will be at the pains to take notice of it, may obſerve, that when one applies too cloſe to any thing that requires thinking, the Eye-brows are uſually joined together at that time, which would not happen if the Space between them was not contracted.

HOWEVER, when the Eye-brows are joined by a Continuation of Hair upon the Intercil, independant of any Contraction of the Brow; the beſt Method for removing that Deformity, is the one we preſcribed above for the Eye-brows when they are too thick, which is; Make a Lixivium of the Aſhes of Cabbage, and rub the Intercil with it, avoiding the Uſe of

of the Razor, for the ſame Reaſon which we gave in that place.

6. *The* Eye-Brows *briſtling up.*

WE ſaid, in the ſixth place, that the Hair of the Eye-brows ought to lie in ſuch a manner, as to point from the Noſe towards the Temples, and not from the Temples towards the Noſe. When the contrary happens, we cannot too quickly ſet about the removing of ſuch a Deformity. As ſoon as ever you obſerve a Child have the Hair of the Eye-brows turned the contrary way, they ought conſtantly to be ſtroaked with the Finger, from the Noſe towards the Temples, and this muſt be continued every day for a long time. You muſt likewiſe make uſe of a little Bruſh, ſuch as People rub the Teeth with, the ſame way. This is all the Method that needs to be uſed, and it is no leſs effectual than it is ſimple. The Roots of the Eye-brows, and the Cavities in which theſe Roots are fixed, are extremely tender, till about ſix or ſeven Months after the Birth; wherefore, you ought to catch this Time, and then the Hairs will obey the Motion both of the Fingers and Bruſh, without much trouble, and lie any way you pleaſe; but I muſt repeat what I ſaid above, that it requires to be continued a long time, and muſt not be left to the Care of the Nurſe.

7. *The* HAIR *of the* EYE-BROWS *too long, and interrupted.*

THE ſeventh Condition, required in the Eye-brows, was, that the Hair ſhould be ſhort, and not interrupted. To make them ſhort, when they are too long, the only Method is to cut off what is too much with a Pair of Sciſſars; for there is no other Expedient that can be of ſervice in this caſe.

As to what concerns thoſe Parts where the Hair is interrupted, the only thing to be done is to ſhave them from time to time, whereby they will be ſufficiently covered with Hair, after they have been ſhaved ten or twelve times.

8. *The* EYE-BROWS *ſtanding on end.*

WE ſaid, in the eighth place, that the Hairs of the Eye-brows ought not to ſtand on end, or ſtart out from one another. When this is the caſe, you muſt ſhave the Eye-brow two or three times, and take care, after it is ſhaved, to paſs the Fingers frequently over it, from that part which is called the Head, to the other named the Tail; and this will ſoon make the Hairs lie ſmooth, without over-topping one another.

9. *The* EYE-BROWS *red.*

THE ninth Property required in the Eye-brows, was, that they ſhould be of a black, or Cheſnut Colour. The moſt diſagreeable Colour

Colour they can have, is reddiſh, or red; and the moſt agreeable is black, or inclining to black. To procure them this Colour, not radically, for that is impoſſible, but only for a few days, you muſt kindle about a Drachm of Frankincenſe, and Maſtich, and receive the Smoke upon a Card paſſed backwards and forwards flat over the Flame, and with this Smoke you muſt rub the Eye-brows; taking care not to touch the neighbouring Parts, for fear of making them black. This Colour will not very eaſily go off, for it is a very tenacious Black.

10. *The Arch of the* Eye-Brows *not entire.*

WE obſerved, in the tenth place, that the Arch of the Eye-brows ſhould be entire; that is to ſay, that it ſhould reach from above the Side of the Noſe, very near to the Temple. When this Shape of the Eye-brow is imperfect, and there is not a ſufficient Diſtance between the Head and the Tail, we muſt have recourſe to the Razor, and frequently ſhave the Parts where the Hair is wanting; and, though there is no Hair to be taken off, yet you muſt ſhave as if there was. This Action of the Razor brings the nouriſhing Juice to the Eye-brow, revives the Roots of the Hair, and inlarges the Cavities in which they are locked up, and which, for want of a ſufficieut Diameter, hinder theſe Roots to ſprout out, and choak them. What I have ſaid, ſuppoſes that theſe Roots really exiſt; for if there are no Roots already, it is not poſſible that the ſhaving can ever make any.

11. *The Arch of the* Eye-Brows *too high raiſed.*

WE have ſaid, in the eleventh place, that the Arch of the Eye-brows ought only to be moderately raiſed. When it is too high, it gives the Face an Air of Aſſurance, which does not become every body, eſpecially the Fair Sex. But how is this to be helped? The thing is very difficult. The Razor would ſeem favourable at firſt ſight for this Deſign; but we ſhall not find it ſo when it is put to the trial: for if you ſhave any thing off the top of the Eye-brow, you thereby make it diſproportioned, by rendering it thinner than the reſt, which ought not to be thicker than the middle; and on the other hand, if, to preſerve this Proportion, you make the Sides of the Eye-brow thinner, what muſt be the conſequence? We make a new Eye-brow which has nothing natural in it, and the Artifice employed about it is very conſpicuous. Thus, all that can be done in this caſe, is what we adviſed above, when talking of too ſtreight Eye-brows, which is to let them quite alone.

THERE is a way however, of palliating this Defect, and this principally regards the Fair Sex. It is thus: In caſe theſe Eye-brows give the Face too much of a bold Air, this Air may be corrected, by lifting the Eyes leſs up, pulling the Brow a little more down, but without wrinkling it, and by putting on a certain modeſt Manner, which by the help of a little Attention one may at any time do.

12. *The* Eye-Brow *ſingle.*

WE have remarked, in the twelfth place, that a great Deformity with reſpect to the Eye-brows, is to have only one. This Deformity, provided it does not proceed from a Burn, or ſome other Accident (in which caſe it is not poſſible to cure it) cannot ariſe from any other Cauſe, than one of the three following: Firſt, the Want of the Shoots employed by Nature for the Production of the Hair of the Eye-Brows: Secondly, the Defect of the Humour which ſerves to nouriſh theſe Shoots, and to make them ſprout out; which Humour is either entirely wanting, or not ſupplied in ſufficient Quantity: Thirdly, the Straitning or Obſtruction of thoſe Paſſages through which theſe Shoots ought to put forth their Stalks, which are the Hair.

If it proceeds from the firſt Cauſe, *viz.* the Abſence of thoſe Shoots from which the Eye-brow ſprings, I do not know how thoſe Shoots can be ſupplied. But if it ariſes from the ſecond Cauſe, it is poſſible to help it, provided the Humour above-mentioned is not entirely wanting; and when it comes from the third Cauſe, it may likewiſe be cured. But how ſhall we diſcover which of theſe Cauſes is to be blamed here? The thing is not poſſible. All we have to do in this Caſe, is not to trouble ourſelves about that, but always to proceed as if it was either from the ſecond, or the third Cauſe: That is to ſay, that this want of the Eye-brow is either to be aſcribed to the Defect of the nouriſhing Humour, or to the Straitneſs

neſs of the Orifices through which the Hairs ought to paſs. The worſt that can happen from this Method, is, that if the Deformity which we want to remove neither proceeds from the ſecond nor the third Cauſe above-mentioned, we only loſe our Pains in labouring to correct it; and if it does happen from either of theſe Cauſes, the Method ſucceeds.

This Scruple being reſolved, you muſt take care to ſhave the Part frequently where the Eye-brow is wanting, though there be no Hair upon it; and afterwards to wet it with ſuch Liquors as are analogous to that Humour which Nature makes uſe of to moiſten thoſe Parts of the Body which are covered with Hair. If there happens to remain any of this Humour in the Part where the Eye-brow is wanting, the Quantity of it will be increaſed by this Expedient, and the ſmall Tubes, which, by their being ſtraitned or obſtructed, hindered the Hairs to paſs through, will at the ſame time be relaxed and dilated.

The next Thing we have to do is to conſider the Nature of that Humour with which thoſe Parts are moiſtened which are covered with Hair; ſuch, for Example, as the Arm-pits, the Scalp of the Head, and the Eye-brows. By examining that which nouriſhes the Hair of the Head, and of the Arm-pits, this Humour appears to be watery, oily, a little ſaltiſh, and bitter. That it is of a watery and oily Quality, we may ſee by the Moiſtneſs and Greaſineſs of a Cap which has been worn awhile upon the Head, and by the ſame Moiſtneſs, *&c.* of the Linnen which has been applied for ſome time to the Arm-pits. That it muſt

muſt be ſaltiſh and bitter, we may diſcover by its Smell. Now, it is this Humour which nouriſhes the Hair, on whatever Part of the Body it grows, and preſerves it of that Length which Nature deſigned it ſhould have.

THUS, if you would prepare any Liquor analogous to this Humour, to be rubbed upon the Part where the Eye-brow is wanting, you muſt have recourſe to the following Compoſition, which ſhould be renewed every day for three Months. This Compoſition is made of the Oil of Honey, the Oil of Wormwood, and that of bitter Almonds, of each two Drops, of the Perſon's own Urine three Drops; mix them together, and make them milk-warm, and with this Liquor rub the Part ſeveral times a day, for three Months or more, till the Points of the Hair begin to appear upon the Eye-brow; and after that continue the ſame Method till the Eye-brow is quite grown. This is the beſt thing that can be done in ſuch a Caſe.

13. *Both the* EYE-BROWS *wanting.*

THE thirteenth Deformity, which we remarked concerning the Eye-brows, is when they are both wanting, which however is not ſo remarkable a Deformity as it is to have only one. When you have no Eye-brows at all, People ſcarce take notice that it is ſo; and if it is a Deformity, it is ſo little obſerved, that it is ſcarce worth the while to take the pains to correct it. But as it is ſtill better however not to have this Defect, you may try to help it by the ſame Method which we juſt now propoſed,

poſed, which is to do the ſame for both the Eye-brows, which we adviſed you to do for one. And this is all we have to remark upon this Subject.

14. *The* EYE-BROWS *double, one above another.*

THIS Deformity, which is the fourteenth which we remarked with reſpect to the Eye-brows, is very difficult to correct; but ſtill it may be corrected. You muſt examine which of the two Eye-brows deſerves beſt to be kept, whether the upper, or the lower one, and when this is determined, you muſt proceed in this manner: You muſt firſt ſhave the Eye-brow which you are reſolved to deſtroy, and immediately after rub upon it a little ſweet Spirit of Salt, by the means of a ſmall Bruſh, taking care that none of the Spirit get into the Eye. This Application muſt be continued two Days ſucceſſively, Morning and Evening, and the third Day the Part muſt be rubbed with the Spirit of Wine. The fourth Day you muſt begin again as before, but only for one Day; then repeat it eight Days afterwards, and after that let it alone for fifteen Days. If at the end of theſe fifteen Days, or thereabouts, you ſee the Eye-brow begin to grow again, the ſame Operation muſt be repeated; that is to ſay, the Part muſt be ſhaved anew, and you muſt proceed as above directed; all which muſt be repeated again, if the Eye-brow continues to grow obſtinately.

The

The Deformities of the Nose.

THE Plan which we have laid down requires that we ſhould come next to thoſe Deformities which concern the Noſe; which are, 1. The want of a Noſe. 2. The Noſe flat or broad. 3. The Noſe like the Foot of a Pot. 4. The Noſe awry. 5. The Noſe full of red Pimples. 6. The Polypus of the Noſe. 7. The Noſe full of little Holes. 8. The Noſe too large. 9. The Noſe ſlit. 10. The Noſe reſembling that of a Horſe. 11. Convulſive Motions of the Noſe. Theſe eleven Articles we proceed to conſider.

1. *The* Nose *altogether wanting.*

IT is a very great Deformity to have no Noſe at all, or to have it ſo ſhort, as to appear almoſt the ſame as if there was none. Let us examine if this Deformity can poſſibly be repaired. A modern Author, whom I ſhall not name, defines the Noſe to be, *An Excreſcence of Fleſh which riſes between the two Eyes* *. It were to be wiſhed, as we have ſaid elſewhere †, and indeed extremely to be wiſhed, for the Conſolation of thoſe who want this Part, that all the World was of this Author's Opinion; but in all appearance this Opinion will not prevail in haſte, and in the mean time I believe the Opinion which I have advanced will ſtill

* *Recherche analytique de la Struct. du Corps humain.*

† In the Journal *des Sçav.* for *January* 30, 1703

ſtill take place, *viz.* that it is a great Deformity to have no Noſe, or next to none.

THIS Deformity may either happen before the Birth, or may proceed from ſome Accident which has happen'd ſince. But to whatever Cauſe it is owing, there are ſome People who pretend that it may be repaired, and that to ſuch advantage, that a Perſon who wants a Noſe may make a real one to himſelf, as long and as well-proportioned as he pleaſes, without any one's perceiving that it is the Effect of Art.

OTHERS again affirm, that the Noſe cannot be repaired unleſs it be taken that moment that it is ſeparated, and it be ſtill attached more or leſs to the Face. " The Noſe, *ſaid a famous Anatomiſt* *, is ſuſceptible of all ſorts " of Wounds; but that which requires the " ſpeedieſt Aſſiſtance, is when by a Blow with " a Back-ſword it is almoſt ſeparated from the " Face, and falls down over the Mouth. " When this happens, it muſt be immediately " reſtored to its Place, and ſtitched with a " Needle in the upper part, and in the mid- " dle: This ſtitching muſt be done with " waxed Thread, beginning by puſhing the " Needle from without inwards, at the lower " Part of the Wound, which Part muſt be " ſupported with the End of a crooked Ca- " nula, to make the Needle paſs the quicker. " The ſtitching muſt be continued to the up- " per Part of the Wound, where the Needle " muſt be paſſed from within outwards; and " then the two Ends of the Thread muſt be tied " over a ſmall Compreſs upon the Ridge of the " Noſe.

* *M. Dionis*, Courſe of Chirurgical Operations.

" Noſe. Pledgits ſpread with Balſam of *Peru*, " or *Arcæus*'s Liniment, muſt be applied to " the Wound, and kept on by the means of " a Plaiſter, Compreſs, and Bandage; taking " care not to pull the one End of the Ban- " dage more than the other, for fear of ren- " dering the Noſe crooked."

This ſetting on of the Noſe again, of which the celebrated M. *Dionis* here ſpeaks, has nothing ſurpriſing in it, provided that the Noſe be ſtill attached in ſome meaſure to the Face. But that a Noſe which is entirely cut off ſhould grow again, by being thus put in its former place, is what the ſame Author looks upon as a Fable, and not without reaſon. He relates upon this Occaſion the following Hiſtory: " They tell a Story, *ſays he*, of certain Rob- " bers, who having fallen upon ſome Tra- " vellers in the Night-time, one of them re- " ceived ſuch a Blow as cut his Noſe entirely " off, and going to have the Wound dreſſed, " the Surgeon aſked for the End of the Noſe, " that he might ſew it on again. His Com- " panions went out immediately, and cut off " the Noſe of ſome unfortunate Perſon whom " they met with in the way, and having " brought it to the Surgeon, he ſewed it " upon the Robber's Face, whereby it was " grafted, and took root, in the ſame man- " ner as a Slip that is grafted on a Tree."

Our Author treats this Hiſtory as nothing but a Fiction, and at the ſame time tells another, which he gives no greater Credit to.

" They tell us, *ſays he*, that a Surgeon " made an Inciſion into a Man's Arm who had " had his Noſe cut off, and put the bloody

" Part of his Nose into the Incision; then by " the means of a Bandage he kept these Parts " in this Condition, and the Nose having " glued itself to the Flesh of the Arm, the " Operator cut away as much of this Flesh as " was sufficient to make a Nose; and by this " Operation he substituted another in the " room of that which was lost. I believe, " *continues he*, these Histories to be apocryphal, " and look upon them rather as Stories in- " vented for Amusement, than as real Facts."

SEVERAL Authors, amongst whom is the famous *Taliacotius*, have made mention of Operations like those which M. *Dionis* so justly ridicules, and have propagated them as Matters of Fact. But if this Surgeon, who was such an Enemy to Fables, were alive at this day, and knew what is published in a new Treatise of Chirurgical Operations, how would he exclaim against such a childish Fiction? And yet it is advanced by the Author of it as an unquestionable Truth. The Story is this: A Soldier quarrelling with another had the Top of his Nose bit off, afterwards thrown into a dirty Kennel, and troden under foot; after all this it was taken up, washed extremely clean, and put by a Surgeon into its former Place, where it united again so neatly, that at the End of three or four Days it could scarce be perceived ever to have been taken off.

We read in the *Extract* of the *Journal d'Italie* of *M. l'Abbe Nazari*, containing some curious Observations of *Michel Leyseri*, that a Criminal's Nose being cut off by the Executioner, and put that moment into the middle of a hot Loaf, and immediately fixed in its Place

Place again by Suture, united perfectly. This Case, as we have observed elsewhere *, has nothing in it but what is natural, and is as worthy of Mention as that in the new Treatise of Chirurgical Operations, above cited, is ridiculous.

But, to return to what we have remarked concerning this repairing of the Nose, by the means of a Bit of Flesh cut out of the Arm; I cannot help quoting upon this Subject the Words of a medical Author of Note, but rather a little too credulous, who alledges that this Operation we now talk of is very possible: "It is not at all fabulous, *says he* †, that a "Nose which has been cut off, or is naturally "wanting, may be repaired by the means of "one cut off from some Wretch who would "submit to such an Operation, or by a Bit "of Flesh cut out of the Person's own Arm." Our Author upon this quotes *Calentius*, a celebrated Latin Poet, and a Native of the Kingdom of *Naples*, who flourished about the Year 1480, and has wrote in these Terms to one of his Friends, called *Orpian*:

"My dear *Orpian*, if you are desirous to "have a Nose, come hither as soon as you "can, and you will see a Thing which is ex-"tremely surprising: There is one *Branca* a "*Sicilian*,

* In *Cleon* to *Eudoxus*, pag 412. the Second Edition.

† *Ad ἐπιγωγην referenda est ea Chirurgica Operatio, quâ nasus aut abscissus, aut a nativitate curtus, ex brachii carne, aut servi naso reficitur; namque hoc fieri posse fabulosum non est, ut testatur Calentius epistolâ quâdam ad Orpianum.* Barth. Perdulcis, *universa Medicina, Lib.* 1. *Cap.* 11.

" *Sicilian*, an ingenious Man, who has found " out the Secret of making Noſes with the " Fleſh which he cuts out of People's Arms, " or with the Noſes of Slaves who are willing " to part with them for Money. As ſoon as " I came to the knowledge of what I here " tell you, I could not help writing to you " immediately about it, for there is nothing " more important that I could acquaint you " with. If you will come, you ſhall have a " Noſe as large as you would wiſh for. Make " haſte then, and fly to us."

This is the Poet *Calentio*'s Letter to *Orpian*. But as Fictions are very common amongſt the Poets, is it not probable that this is nothing elſe? And has not our Author miſtaken this humourous Letter for a ſerious one? Beſides, we know nothing of this *Orpian*, to whom the Letter is addreſſed, and it is very probable that all this is nothing elſe than a Joke. The End of the Letter makes one ſuſpect as much, where he ſays to *Orpian*, (who, for the Joke's ſake, probably, is ſuppoſed to have no Noſe, or only a very little one) that if he would come, he ſhould return with as large a Noſe as he would wiſh for; which ſeems to have this Meaning, that he ſhould return *avec un pied de Nez*, *i. e.* out of Countenance, from his diſappointed Hopes *.

Calentio,

* *Orpiane, ſi tibi naſum reſtitui vis, ad me veni. Profecto res eſt apud homines mira. Branca Siculus, ingenio vir egregio, didicit nares inſerere quas vel e brachio reſicit, vel de ſervis mutuatas impingit. Hoc ubi vidi, decrevi ad te ſcribere, nihil exiſtimans charius eſſe poſſe. Quod ſi veneris, ſcito te domum grandi quantumvis naſo rediturum. Vola.*

Calentio, as Hiſtorians relate, had a great deal of Wit, and by this Talent acquired a great Reputation. Thus his Letter has all the Air of a Sneer upon that pretended Repairer of Noſes, M. *Branca* the *Sicilian*. This Poet, according to the Account given of him in Hiſtory, was not a Man that would allow himſelf to be impoſed upon, and he is not branded with any other Fault than too ſtrong an Inclination to Love; a Failing which made him unhappy, and was a Bar to his Fortune, as he confeſſes himſelf in theſe Verſes, which he ordered when he was a dying to be wrote upon his Tomb, to deter thoſe who ſhould read them from delivering themſelves up, as he did, to a Paſſion ſo hurtful both to the Mind and Fortune.

Ingenium natura dedit, fortuna Poëtæ
Defuit, atque inopem vivere fecit amor.

That is to ſay, *Nature gave him Wit, but Fortune had no Favours for him, and Love kept him always poor*. But we have ſaid enough upon this Head, ſo we ſhall proceed to the other Deformities of the Noſe, which we ſet down in their proper Order before.

1. *The* Nose *flat or broad.*

IT is a great Deformity amongſt us, to have the Noſe flat and broad, though in certain Countries it is reckoned a Beauty *. This Deformity is frequently owing to the Nurſe, who in blowing the Child's Noſe preſſes the Hand-

* See Book firſt of the *Orthopædia*.

Handkerchief too hard upon it. The Noſes of Children ought to be wiped very gently, without preſſing upon them: But if, notwithſtanding this Precaution, or from having neglected it, the Child's Noſe happens to have this Deformity, in order to correct it you muſt frequently compreſs the two *Pinnæ* of the Noſe between your Finger and Thumb, and repeat this conſtantly every day. If the Child is very young, this Method will ſucceed. There are ſome who, upon this Occaſion, adviſe to rub the Noſtrils both within and without with Aſtringents, to contract them; but this is a worſe Method than the above, and capable by ſhriveling up the Membranes of the Noſe too much, of doing two conſiderable Injuries to this Part; the one is that of retaining the mucous Humours that ought to be evacuated by the Noſe, which cannot fail to have very troubleſome Conſequences; and the other is that of deſtroying the Senſe of Smelling; one had better, to be ſure, be a little flat-noſed, than get rid of this Deformity at ſo dear a rate.

2. *The* Nose *like the Foot of a Pot.*

THE Noſe turned up like the Foot of a Pot is a Deformity as difficult to correct as the former, and like it is frequently owing to the Nurſes, who in blowing the Child's Noſe rub it up towards the Forehead; which, by being often repeated, makes the Noſe take this Figure of the Foot of a Pot, which remains for Life, if Care be not taken to correct it ſpeedily. The only Method of doing this, is

to

to pass one of the Fingers every now and then upon the Ridge of the Nose, from above downwards, and to press the End of the Nose pretty strongly down. There is one Disadvantage here however, which is, that in pressing upon the Top of the Nose you cause the Nostrils, which are already sufficiently large, to become still larger, which is another Deformity. What is to be done then in this Case? You must hinder the Nostrils from growing wider by squeezing them gently between your Finger and Thumb. This is a Task for an old Woman, and requires a great deal of Patience; but when one has a great Affection for a Child, no Trouble will be thought much of, to prevent any Deformity in him.

3. *The* Nose *awry.*

THIS Deformity happens, for the most part, by the Negligence of Nurses and of Servant Maids, who in wiping the Children's Nose or Eyes, push the Nose more on one side than on the other. When the Nose is thus set awry, there is no need for any other Remedy against this Deformity than the Assistance of the Fingers; but then, that this Method may succeed, the Child must be young, without which all these Efforts will be useless, and perhaps dangerous; for as the Assistance we now talk of consists in pushing the Nose from that Side to which it is most inclined, it is very plain that if the whole Nose does not obey that Force easily, as it does in the time of Infancy, we run the risk

of bruiſing that Part where we puſh, or rendering it ſtraiter than it ſhould be; whereas when the whole Noſe yields, as it does when Children are very young, there is no ſuch riſk run; becauſe, when you puſh one Side of the Noſe, the other yields at the ſame time.

4. *The* NOSE *full of red Pimples.*

PIMPLES upon the Noſe happen frequently in Children, as well as in People that are grown up. We muſt take care in this Caſe to do nothing that may repel the Humour which occaſions theſe Pimples, and neither to uſe Plaintain Water, nor any other thing that is cooling or aſtringent; but only to apply freſh Spittle, and hinder the Child to fret the Pimples with his Fingers. But if this Humour is driven inwards, whether by Ointments or other Applications, theſe little Tumours will diſappear for ſome time, and then break out anew more luxuriant than before, provided it happens luckily that they do break out again; for frequently they diſappear for good, which produces a great deal of Miſchief: For this diſappearing of theſe Pimples proceeds from hence, that the Humour being repelled inwards, is thrown either upon the Organ of Smell, or of the Taſte, or of the Speech, or of the Sight, or of Hearing, which may render the Child either inſenſible as to Smell or Taſte, or make him dumb, blind, or deaf, according to the Quantity or Quality of the Humour which is repelled.

5.

5. *The Polypous* Nose.

THE polypous Nose is that which is filled with a Polypus. This Polypus is an Excrescence which sometimes fills one, or both Nostrils, in such a manner that there is no free Passage left for the Air; nay, sometimes it cannot obtain the least Admittance, whereby the Respiration is prevented, the Voice altered, the Speech rendered difficult, and the Nose considerably swelled.

To cure this Disease, we must not go roughly to work, but proceed very gently. Some People believe that there is nothing to be done, but to cut and tear it out; but this is the way to exasperate the Polypus, so as to make it degenerate into a Cancer.

THE Disease is still curable, whether the Polypus possesses the whole Cavity of the Nose, or only a Part of it, but the Cure is more difficult in the first case than in the other. If the whole Cavity of the Nose is not filled with the Polypus, there needs no other Remedy than a little Broth made of Veal and Crabs introduced milk-warm into the Nose. The way is to soak a little bit of Spunge in this Broth, then wring out the Liquor into the Palm of the Hand, and snuff it up the Nose; and this must be repeated several times a day for a good many Weeks together.

As to the first Case, when this Excrescence fills up the whole Cavity of the Nose, the best Method even here for removing it is to moisten it with the same Broth which we have just now recommended. But how shall this

Broth be introduced when there is no room to receive it? The thing appears impoſſible, but it is not ſo: It is to be introduced by the means of a very fine Pipe, which muſt be puſhed gradually into the Noſtril. The Pipe will eaſily make for itſelf, provided it be inſinuated betwixt the Polypus and one of the Sides of the Noſtril to which it adheres; but it muſt be done gradually, as we have ſaid, and without Violence. As ſoon as the Pipe is introduced, the Broth muſt be puſhed ſtrongly through it by the means of a Syringe; and this ought to be repeated two or three times a day, for a Month or more, according to the Obſtinacy of the Diſeaſe.

WHAT generally gives Occaſion to the Polypus, of which we are now treating, is the pulling off with the Nail certain mucous Subſtances which are fixed to the Inſide of the Noſe, and form Cruſts there. Theſe Cruſts ſometimes ſtick ſo very cloſe, that if you have not Patience to let them take their own time, and fall off of themſelves, which happens for the moſt part within ſix or ſeven days, they are not to be removed without taking the Skin off the Part they are attached to; and this is ſufficient for the moſt part to produce a Polypus.

THERE grow ſometimes within the Noſes of young People, as well as of others, pretty long Hairs, which point out at the Noſtrils; and as theſe Hairs do not look well, People frequently, inſtead of cutting them, pull them out by the Roots, that they may not be diſcerned. If one was narrowly to examine the accidental Cauſes of the moſt part of Polypus's

of

of the Nose, it would be found that there are few of these Excrescencies which do not proceed from one or other of the Causes just now mentioned.

6. *The* Nose *full of little Holes.*

There are some Noses all pricked full of small Holes, like the Shells of Almonds. It is generally believed that these little Holes are Apartments for Worms, and upon this Notion it is usual to pinch these Places between the Nails, to squeeze out the pretended Worms, which are nothing else than a greasy sort of Stuff hardened within these Holes. The pinching with the Nails squeezes out this Stuff effectually; but then, on the other hand, it produces three very bad Effects; the first, is that of making the Nose red; the second, that of making it too large; and the third, is that of raising Tumours upon it sometimes.

The best Method of obliterating these little Holes, is to rub a little of the Oil of Nutmegs with the Finger, or a small Brush, all along the Nose. This Oil applied several times a day for some Weeks, softens that Stuff which is pent up in these Holes, and makes it come out, only by rubbing the Nose with a bit of Linnen Rag. After this, a few Drops of the Vinegar of Roses, rubbed gently upon the Nose, shuts up these little Holes, that they do not appear any more.

7. *The* Nose *large.*

I Understand by a large Nose, one that is large to Deformity: This Deformity happens to some People all of a sudden; in others again it comes on by degrees, and there are others to whom this Deformity is hereditary.

When a Child is born with a Nose excessively large, and this Deformity is not hereditary, we may have hopes of curing it, provided in the mean time that the Mother, during her Pregnancy, has not been shocked with any Deformity of the same kind, whether in Masks, Pictures, or Persons; for in this case the thing is quite incurable. If then each Parent has the Nose well proportioned, and the Mother, during her Pregnancy, has not been shocked with any such Object as we have just now mentioned, there is room for Hope, as I said before; and so much the more, as this Largeness of the Nose sometimes goes off, after a certain time, of its own accord; during which time one may have patience. But if this Deformity continues longer than six or seven Months, the Child's Nose must be moistened with the Juice of Purslane and of Lettice, fresh pressed, and a little warm; the Juice of Beet must likewise be snuffed up the Nose several times a day for some Months together, in case the Largeness does not soon diminish. But if it continues obstinate longer than eight or ten Months, all must be left to Nature; for Examples are not wanting, of Children who have had the Nose deformed, as to its Size, till they were two or three

three Years old, and this Deformity has gone off as they grew older.

Some adviſe Bleeding and Sudorificks in this Caſe, others propoſe Purging, others a Linnen Cloth impregnated with the Steams of Incenſe and Maſtick, and applied to the Noſe. Theſe Remedies do not produce any great Effect, but they may be tried, to ſave the Reflection of having neglected any thing that might poſſibly be of ſervice; only Bleeding I would not conſent to, if the Child is very young.

It is hard to account how the Noſe ſhould grow exceſſively large of a ſudden, without any manifeſt Cauſe; but in the mean time there are Examples of it: for ſometimes the Noſe has been obſerved to ſwell ſo faſt, that in a few Hours it has become twice or thrice as large as it was before*.

When a Child's Noſe becomes ſo large all of a ſudden, without any ſenſible Cauſe, and neither the Child nor the Nurſe has a Fever, nor any other Diſeaſe, either the Child is ſtill upon the Breaſt, or it is a weaning, or it happens after weaning. In the firſt Caſe there is not a great deal to be feared, becauſe this Swelling proceeds from too great abundance of an indigeſted Milk, which is thrown upon the capillary Veſſels of the Noſe; it being ſuppoſed in the mean time that the Nurſe is in good Health.

* *Vidimus ejuſmodi tumorum ſæpe intrà paucas horas adeo auctum, ut duplo triplove major naſus evaſerit.* Theod. Zuing. *Theatr. Praxeos Med.*

THERE are ſome Children who, from too great a Plenty of Milk, have their Breaſts ſo much ſwelled, that, upon preſſing them a little, Milk flows out of them. The common Proverb, *if you twiſt his Noſe, there will Milk flow out of it*, which ſignifies that the Perſon we ſpeak of is ſtill very young, ſhews that it is not of late only that People have ſuppoſed Children to have Milk in their Noſes.

HOWEVER that be, let us conſider what Remedy is proper to be applied for this Largeneſs of the Noſe, and we muſt go to the Fountain-Head for it. The Cauſe of this Largeneſs is only an indigeſted Milk, which may proceed from one of the following Reaſons, either becauſe it is ſupplied in too great Quantities to the Child, or becauſe it is not quite good of itſelf. If it proceeds from the firſt Cauſe, it may eaſily be helped by diminiſhing the Quantity; and if from the ſecond, you muſt either change the Nurſe, and take another whoſe Milk is better, or elſe correct the Milk by the Regimen or otherwiſe. As to the changing of the Nurſe, we ought not to do that, unleſs it is quite neceſſary, for the ſeldomer that the Nurſe is changed, it is the better for the Child.

As to the correcting of the Milk, as the Fault in this caſe is that of being too thick, it is eaſy to help this Thickneſs. 1. By making the Nurſe drink a good deal of Water, and moderating her Quantity of Wine, if ſhe uſes any. 2. By hindering her to eat too much Bread, as ſome of them do. 3. By making her eat a good deal of thin Soop. 4. By giving her once or twice every day a ſufficient

ficient Quantity of Barley-Milk, well made, and without Lemon. 5. By purging her now and then with a little of the Pulp of Caſſia in Whey, provided ſhe is coſtive.

As to the ſecond caſe, that is to ſay, if the Child is weaning, there is leſs Hope of a Cure, but in the mean time the ſame Method muſt be obſerved which we have juſt now laid down.

With reſpect to the third Caſe again, *viz.* when the Child is already weaned, his Noſe ought to be fomented every day with white Champain Wine, in which Pomgranate Bark, a bit of Quince and of Alum have been boiled; and this Decoction muſt be prepared in the following manner: Take a Pint of white Champain, the ſtrongeſt and moſt ſparkling you can get, the half of a middle-ſized Quince, cut into three or four Pieces, and two Drachms of Rock Alum; boil all together for a Minute or two, then take the Veſſel from the Fire, ſhut the Mouth of it cloſe, and let it ſtand about half an hour; after which, when it is about lukewarm, ſoak a Linnen Rag in it, and apply it to the Noſe, and this muſt be repeated ſeveral times a day for a good many Months.

When the exceſſive Largeneſs of the Noſe has come by degrees, in the courſe, for example, of one or two Years, it is not to be cured, and all that we can hope to do is to hinder its Progreſs; in order to which, if the Perſon uſes to drink Wine, the Quantity of it muſt be retrenched, and a Purge of Manna, Senna, and Tamarinds given frequently, the Doſe being regulated according to the Age

and Conſtitution of the Patient. To do any thing more, would be quite uſeleſs.

If this Largeneſs of the Noſe is the Effect of the Small-pox, and the Diſeaſe has been over a Year or thereabouts, there is nothing to be done. But if the Small-pox are not yet quite gone, or it is ſcarce a Month ſince the Patient recovered from them, the beſt Remedy for diſcuſſing this Swelling of the Noſe, is to purge frequently with Syrup of Succory with Rhubarb, and of Peach-Bloſſoms, mixed together and diluted with Fumitory Water. Six Drachms of the Syrup of Succory, and half an Ounce of the Syrup of Peach-Bloſſoms, make a ſufficient Doſe for a Child of ſix Years. One may judge by this what Doſes are proper at other Ages.

8. *The* Nose *ſlit.*

IT happens frequently when People have catched Cold in their Head, that an acrid Serum, which diſtils through the Noſe, erodes the Border of the Noſtrils, and makes them gape towards their Extremity. Nature ſometimes of her own accord fills up this Fiſſure, but ſometimes it continues for Life, not excoriated indeed, but cicatriſed in ſuch a manner, that the Traces of the old Chaſm ſtill appear, which is very diſagreeable. For this reaſon it is beſt to cure it ſpeedily, by anointing the Noſtrils immediately with fine freſh Butter, and a little of the Oil of Eggs, mixed together in the Palm of the Hand, and this muſt be ſeveral times repeated. This ſimple Remedy, which ought to be continued for ſeveral

ſeveral Weeks, ſucceeds better than any ſort of Pomatum.

9. *The* Nose *like that of a Horſe.*

THE Noſe is ſo called, when the Noſtrils are open like thoſe of a Horſe, which is very different from the Noſe which is ſimply flat. When a Child is born with ſuch a Noſe as this, and he has it of either of his Parents, the Deformity is incurable: But if it is not hereditary, and if, beſides, there is no reaſon to ſuſpect that the Mother, during her Pregnancy, had ſeen any thing of that kind which made a ſtrong Impreſſion upon her, there are hopes of correcting it, provided proper means be uſed at firſt. The Method of doing this conſiſts in gently compreſſing the Child's Noſtrils twenty or thirty times a day for ſeveral Weeks, taking care at the ſame time that the Child does not preſs his Noſe too much againſt the Breaſt when he ſucks, which is hard to be prevented when the Breaſt is too large and full. For this reaſon you ſhould take care in ſuch a caſe to chuſe a Nurſe that has a little Breaſt, and the Nipple ſharp and protuberant.

After this Method has been continued, not only for ſeveral Weeks, but even for ſome Months, if neceſſary, there muſt be a Pair of ſmall Spectacles made, but without Glaſs, proportioned to the Child's Noſe, and theſe he muſt wear ſome Hours every day: But they muſt not preſs his Noſe too much, nor in the leaſt hurt his breathing. He ought to wear theſe Spectacles two or three Years, or even longer if the Noſe does not change its Shape

ſhape eaſily. If by this Method the Deformity is not abſolutely cured at laſt, yet you will ſtill have the pleaſure of ſeeing it conſiderably diminiſhed, and the Child will get off at leaſt with a flat Noſe, which, after all, as we obſerved before, is not ſuch a great Deformity as the other.

10. *The convulſive Motion of the* Nose.

THE Noſe is ſometimes ſeized with a convulſive Motion, which makes it move involuntarily upon certain Occaſions. The *French* call this, the *Tie du Nez.* Cardinal *Commendon* * had ſuch a Motion as this of his Noſe, which it was impoſſible for him to hinder, when he either laughed or ſmiled. Others have this Motion when they are vexed, or angry, or are very intent upon any thing; and others have it indifferently at all times.

This Motion of the Noſe, when it is of a long ſtanding, admits of no Remedy; but it may be cured, if means are uſed at firſt. The Method of Cure is, that every time that a Child is ſeized with ſuch a Motion of his Noſe, to apply a Linnen Rag dipped in cold Water immediately to the Noſe, and the Parts about it, and this muſt be repeated ſeveral times. There are ſcarce any Motions of this kind, in any part of the Face, which do not yield to this Application, if it is uſed at firſt.

* *Hiſtoire du Cardinal Commendon, par M. Fléchier.*

II. *The* NOSE *ſtupid.*

I SHOULD not have added this Article to the preceding ones, if I had not read ſomewhere *, that the *Quickneſs or Dulneſs of the Parts ſhew themſelves plainly in the Noſe.* That is to ſay, that according to a certain Shape of the Noſe one may not only gueſs, but may be abſolutely certain at once, whether the Perſon who has ſuch or ſuch a Noſe, is of a lively or ſlow Turn. But our Author does not tell what this Shape of the Noſe is, which plainly denotes a Stupidity of Mind; and as it is obvious to the Eye (for he ſays, it ſhews itſelf openly) he has thought it quite needleſs to explain it. However it be, I ſhall not look out for any Method, either for diſguiſing or correcting this unlucky Conformation of the Noſe, which ſhews at once, and ſo cruelly betrays a Dulneſs of the Mind; for really I do not know in what it conſiſts. We commonly ſay of a Woman who has much ſpirit in her Face, that ſhe has ſprightly Eyes; but we never ſay, as far as I know, that ſuch a one has a ſprightly Noſe. We ſay, indeed, of a Man of a ſubtile and penetrating Genius, that he has a good Noſe, which is a Metaphor borrowed from the Sagacity of Hounds, which have a very acute Smell, and know the Scent of the Prey at a great diſtance. This ſame Metaphor is

* *Recherche analytique de la Structure des Parties du Corps humain, ou l'on explique leur reſſort, leur jeu, et leur uſage.* Par M . . . . Docteur en Medicine.

is ſtretch'd ſtill farther, for we ſay, for example, of a Girl who ſeems to have a gay Turn, that ſhe has not her Noſe turned towards the Convent; which Expreſſion is taken from Hounds having their Noſe turned always towards that Place where they ſmell the Prey, which they are in queſt of. But theſe Phraſes, and others of the ſame kind, do not give us the leaſt Foundation to believe, that the *Quickneſs or Dulneſs of the Parts ſhew themſelves plainly in the Noſe.*

By this time we have ſaid enough of the Deformities of the Noſe, and therefore ſhall proceed to the other Parts of the Face. We have already mentioned the Forehead, the Eyebrows, and the Noſe; next follow, the Eyelids, the Eyes, the Cheeks, the Ears, the Lips and the Chin; to which muſt be added, as we have already ſaid, the Skin which gives a general Cover to the Face. After theſe, we ſhall go on, according to our Plan, to conſider the Gums, the Teeth, and the Tongue, which are thoſe Parts of the Face that are leſs expoſed to ſight.

Of the Eye-Lids.

THE Eye-lids are likewiſe ſubject to a great many Deformities. We may reckon nine chief ones. The firſt is the turning up of the upper Eye-lid. The ſecond, is the turning out of the lower Eye-lid. The third, is the Bleareduneſs of the Eyes. The fourth, is that little hard Tumour in the upper Eye-lid reſembling a Hail-ſtone, which is called in *French*, *le Grain de Grele*. The fifth, is a ſoft Tumour in the upper

upper Eye-lid, and ſometimes in the under, called in *French l'Hydatide.* The ſixth, is a Tumour of the Eye-lid, reſembling a Grain of Barley, whence it is called *Hordeolum.* The ſeventh, is the want of the *Cilia.* The eighth, is the *Cilia* too ſhort or too thin. The ninth, is the turning in of the *Cilia* upon the Eye.

We ſhall proceed to examine theſe nine Articles, in the ſame order in which we have here ſet them down.

1. *The turning up of the upper* Eye-lid.

THERE are ſome People who have the upper Eye-lid ſo turned up towards the Forehead, that when they would ſhut the Eye they can only cloſe it half, ſo that they ſleep with their Eyes open like Hares; and hence this Deformity is called the Hare-Eye. People are either born with this, in which caſe it proceeds from a bad Conformation of the Eye-lid, or it is owing to a cuſtom which Children are ſuffered to acquire in the Cradle, of looking always upwards, which by being frequently repeated, fixes the Eye-lid towards the Brow; ſo that that Part which Nature has placed over the Eye as a kind of Curtain, to be drawn up or let down upon it at pleaſure, is not ſufficient to cover the Eye, but remains always turned up.

This ſame Deformity may likewiſe proceed from an acrid Humour which falls upon the muſcular Membranes of the Eye-lid, and erodes them by its Acrimony; as likewiſe from a Cicatrice formed after an Ulcer of this Part. This Deformity then is owing to four different

different Cauſes, two of which only are curable, and theſe only before the Diſeaſe is confirmed by Time. The firſt, is, when it proceeds from the corroſive Quality of an acrid Humour, which diſtils upon the Part; and the ſecond, when it proceeds from Habit. In the firſt caſe, you muſt uſe both internal and external Remedies. The internal ones are many, but there is none of them more effectual than the Confection of Hyacinth. It may be given ſeveral days, Evening and Morning, to the quantity of half a Drachm, or a Drachm, either by itſelf, or diluted with a little of diſtilled Purſlane Water. This Medicine has this peculiar Quality, that it ſweetens the acrid Humours very much; and the chief Indication in this caſe is to ſweeten the Maſs of Blood, becauſe the Diſeaſe we here treat of proceeds from the Acrimony of the Humours which are ſupplied from the Blood.

It is a vulgar Error to imagine that the Confection of Hyacinth is heating, for it contains hardly any thing but Abſorbents, which are capable of moderating any extraordinary Heat that may have been raiſed: amongſt other Abſorbents are the precious Stones, of which this Confection is compoſed. It is true, that Kermes Berries and Myrrh enter likewiſe into its Compoſition; but any heating Quality that theſe Medicines are endowed with, is ſo corrected by the other Ingredients, that they cannot make the leaſt Impreſſion of Heat upon the Viſcera, and only ſerve to hinder the Medicine from lying heavy upon the Stomach.

But as Muſk and Ambergreaſe are ſometimes Ingredients of this Compoſition, I would cauſe

cauſe them to be left out, and deſire the Apothecary to make it up without them.

THERE is in ſome Diſpenſatories a Confection of Hyacinth, which they call *reformed*, where ſome things are left out, and the Quantities of others which enter into the common Preparation altered; but I do not adviſe this Confection, which they have pretended to reform; I would rather keep to the old one, which is much preferable.

AS to external Remedies, otherwiſe called topical ones, there are a great many of that kind which may here be made uſe of; but the beſt of all, is to wet a Compreſs in Roſe-water, and apply it to the Eye-lid, taking care to renew it from time to time, ſo as not to let it dry upon the Part.

AS to the ſecond caſe, *viz.* when this Deformity proceeds from a Habit contracted by the Child in the Cradle of looking always upwards, there needs nothing elſe be done, than to put a Fillet over the Child's Forehead, ſo as quite to cover the Eye-lid, by which means the Child will not be able to look upwards: But before you put on the Fillet, you muſt take care to pull the Eye-lid gently downwards.

WHEN Children are a little grown up, they often divert themſelves with playing at Shittlecock, which Diverſion may hurt them if they have had their Eye-lid turned upwards formerly, or have it ſo ſtill, by obliging them always to turn their Eyes upwards. From this, one may ſee the danger of ſuffering Children to uſe this Play too much.

2. *The turning down of the lower* EYE-LID.

THIS turning down of the lower Eye-lid, is a greater Deformity than the turning up of the upper one, of which we have been ſpeaking. It makes the Eye-lid appear hanging quite down, ſo as to reſemble the Boot of an old Coach when it is let down.

THIS Deformity, when it is not the Effect of ſome Wound of the Eye-lid, generally proceeds from a Relaxation of this Part, produced by too much Moiſture, which ſoaks it, and deprives it of Motion and Elaſticity; for although the lower Eye-lid may be looked upon as immoveable in compariſon of the other, yet it is not abſolutely ſo. It moves at the ſame time with the upper Eye-lid; both of them have the ſame Motion, a Motion which is common to them; I mean, for example, that when the upper Eye-lid moves in order to cover the Eye, or to uncover it, the under one does the ſame. The Motion of this is leſs ſenſible indeed than that of the other, but it is not leſs real.

IN order to be convinced of this, you need only pinch the under Eye-lid with your Finger and Thumb, while you move the upper one, and you will find plainly that it moves, and in the ſame manner with the other. Or, you need only look with attention at the Eyes of another Perſon, or even your own, in a Looking-Glaſs; and you will ſee, that in moving the upper Eye-lid, the under one is moved at the ſame time. Beſides, Anatomy teaches us, that both the Eye-lids have the ſame

ſame Muſcles and the ſame Fibres for producing this Motion. But, as theſe Muſcles and Fibres are not able in this caſe to move the lower Eye-lid, upon account of the too great Humidity which relaxes them, it follows, that to reſtore this Motion to the Eye-lid, and to ſtrengthen it, and hinder it to fall lower, we muſt have recourſe to Hydragogues; that is to ſay, to thoſe Medicines which evacuate the ſuperfluous ſerous Humours; and afterwards make uſe of Aſtringents and Strengtheners.

To anſwer the firſt Indication, you muſt give a Purge now and then of the Powder of Cornachina, proportioning the Doſe to the Age of the Patient. Half a Drachm in Broth is the common Doſe; but to Children it may be diminiſhed in proportion to their Age. A bliſtering Plaiſter applied to the Neck, may likewiſe be of ſervice. A little bit of the Root of Spurge-Olive is a very good Bliſter in this caſe; for it evacuates a great deal of Serum, without cauſing any Pain. It muſt be kept upon the Nape of the Neck by the means of a little Bandage, and taken off after it has produced a ſufficient Diſcharge, applying it again ſome days afterwards, if there be occaſion.

As to the ſecond Indication, which is to have recourſe to Aſtringents and Strengtheners, this is anſwered by bathing the Eye-lid frequently with Plantain and Fennel-Water, in which a bit of red-hot Iron has been extinguiſhed.

3. *Bleared*

3. *Bleared* EYES.

THIS is a Diſeaſe in which an Humour trickles down inceſſantly from the Eye-lids, which reddens their Borders and glues them to one another. When this Diſeaſe is examined narrowly, one may ſee that it is a Train of ſmall ſuperficial Ulcers, which are almoſt imperceptible, ranged all along the Border of each Eye-lid, as well within as without. Theſe little Ulcers are very difficult to be cured, when they have been neglected at firſt. The Method of curing them, is to apply frequently to the Eye-lids, Linnen-Cloths dipt in a Decoction of Lint-Seed, Fennel-Seed, the Flowers of Colt's-foot, and the Leaves of Mallows and Marſh-mallows; to which may be added, a little of the Sugar of Lead. The way of making this Decoction is as follows: Take a handful of the Leaves of Mallows and Marſh-mallows, half a handful of the Flowers of Colt's-foot, half an Ounce of Lintſeed, and three Drachms of Fennel-Seed; boil all theſe together in a Pound of common Water for a quarter of an Hour, then ſtrain them through a Linnen-Cloth, and in the ſtrained Liquor diſſolve half a Drachm of the Sugar of Lead. Beſides this, it will be right to purge with a little Manna diſſolved in Fumitory and ſcabious Water warmed; and the Uſe of Tea ought not to be neglected.

4. The

4. *The Tumour of the upper* Eye-Lid *reſembling a Hail-ſtone.*

THERE is ſometimes produced, between the Membranes of the upper Eye-lid, a ſmall Tumour ſhining, moveable, round, hard, and indolent, about the ſize of a Pea, hanging by a very ſlender Stalk, and in ſome meaſure reſembling the Figure of a Hail-ſtone. This Tumour is not dangerous, unleſs it be irritated by improper Applications. Sometimes after it has remained hard for ſome Years, it has been ſeen to go off without the Uſe of any Remedy. In treating this Tumour, you muſt take care not to apply any kind of Plaiſter, and to uſe nothing but Fomentations in the form of Steams. For this purpoſe, the following Herbs well dried muſt be boiled in common Water, *viz.* Baum, Sweet-baſil, Origanum, Marjoram, Bleſſed-Thiſtle, of each a handful; to which muſt be added half a handful of Bay-berries and Juniper-berries, bruiſed, and five or ſix Pugils of Coffee well roaſted, and powdered. When the Decoction is ſmoking hot, let the Steam be directed to the Eye, by the means of a Funnel, and in the mean time take care to keep the Eye cloſe ſhut.

THIS Remedy ought to be repeated ſeveral times a day, and continued every day without intermiſſion, till the Cure is compleated. But very good care muſt be taken not to handle his Tumour roughly, leſt it be thereby rendered incurable.

5. *The*

5. *The watery Tumour of the* Eye-Lid.

THIS is a ſmall Tumour, ſoft and indolent, which grows upon either of the Eye-lids, but moſt frequently upon the upper one. This Tumour which is commonly ſhining, red, tranſparent, and hinders the Eye to open, is cauſed by a watery Humour, extravaſated between the Membranes of the Eye-lid. Children are very ſubject to it, and unleſs Care be taken to cure it ſpeedily, it may quit its indolent Diſpoſition, become very painful, and degenerate into a fiſtulous Ulcer; or leave upon the Eye-lid an ugly troubleſome Scar. The Cure of this Diſeaſe, is to apply upon the Eye-lid, a Cataplaſm, made with Mugwort, Scabious, Sage, Fennel, and Agrimony, boiled in White-Wine. If, after the Uſe of this Cataplaſm, the Tumour ſeems diſpoſed to ſuppurate, you muſt apply another, made with common Mallows, Marſh-mallows, Figs, Camomile, Saffron, and the Crumbs of Bread boiled in Milk, and continue this till the Suppuration is brought on. Afterwards the Eye-lid muſt be healed up with the Honey of Roſes and a little Tutty.

6. *The Tumour of the* Eye-Lid *reſembling a Grain of* Barley, *or the* Hordeolum.

THIS is a ſmall inflamed Tumour, long, immoveable, of the figure of a Grain of Barley, growing upon the Cilia, at the Border of the Eye-lid. It begins at firſt with a little red Swelling, which grows larger by degrees, attended

tended with Itching and Heat, and after ſome days becomes white, and ſuppurates. It differs from that Tumour which reſembles a Hail-ſtone; in this the laſt mentioned Tumour is neither attended with Inflammation nor Pain, and has not its Seat in the *Cilia*, but in the Middle of the Eye-lid; it is likewiſe moveable, hard, round, ſhining, and of the ſame Colour with the Skin, and has a ſmall Root by which it hangs, and never comes to a Suppuration. The *Hordeolum* is without danger, provided it is not fretted with the Fingers, and for the moſt part heals of itſelf. Sometimes it returns for a while, and ſwells again, and ſometimes it grows hard and will ſcarce ſuppurate. In this caſe you muſt take the Pulp of a boiled Apple, and apply it to the Eye-lid, which is the moſt effectual way of bringing the Tumour to a Suppuration. As ſoon as it is ſuppurated, which is known by a little white Spot in the middle of it, or in the ſides, you have nothing to do but to preſs it gently, whereby the Pus will flow out, and the Tumour will be cured. But we muſt take care to apply nothing to this Tumour that is cooling or aſtringent, for fear of repelling the Humour, which would be dangerous to the Eye.

7. *The Want of the* Cilia.

IT is no great Deformity for the Eye-lids to want the *Cilia*, but in the mean time it is a Deformity. The moſt common Cauſe of the Want of theſe Hairs in Children, is crying too frequently. Theſe Tears are very ſharp, and

deſtroy the Roots of the Hairs upon the Borders of the Eye-lids; nay, ſometimes they are ſo acrid, as to excoriate the Cheeks *. Seeing this is the caſe then, it is no wonder that they ſhould deſtroy the Hairs upon the Eye-lids; and upon this account Parents ought to take care not to let their Children cry too much. But on the other hand, if they are forced to ſuppreſs their Tears too much, this Suppreſſion may occaſion a *Fiſtula Lachrymalis*. Beſides, the Tears contribute not a little, to diſcharge the Humours from the Brains of Children, which ſaves them from a great many Diſeaſes. It is for this Reaſon, that in certain Places of *India*, where the Children upon the Breaſt never cry of their own accord, they have always Nettles ready by the Cradle, with which they prick them from time to time to make them cry. The Philoſophers of that Country ſay, that if a Child cries at leaſt an Hour a day, he will grow bigger and live longer, than he would otherwiſe do †; which is very reaſonable to imagine. How then ſhall we manage in this Affair? It is very hard to lay down a certain Rule about it. There is however a good Medium to be obſerved here, which is neither to let Children cry too much nor too little; for if they cry too much, their *Cilia* will fall off; and if they cry too little, their Health will thereby ſuffer. But both may

* See a Treatiſe of *Chrétien Warlitz*, entitled, *Scrutinium Lachrymarum*, printed at *Nuremberg* in 12°. in the Year 1705.

† See the above-cited Treatiſe *Scrutinium Lachrymarum*.

may be avoided, by obſerving the Medium juſt now ſpoke of.

WHEN the Roots of the *Cilia* are abſolutely deſtroyed, it is impoſſible to make them grow again, whatever Arts you uſe, whatever certain Empiricks may ſay. You may apply to the Eye-lids Bear's Greaſe, Deer's Marrow, Honey and other Remedies, of the ſame kind, all to no purpoſe, though they will tell you that they have experienced their good Effects; for to make the Hair grow again in this caſe, would be the ſame as to make a Plant ſpring without either Root or Seed. But if any of the Roots of the *Cilia* remain, and the Pores through which the Hairs ought to ſprout, are not quite effaced, there is ſtill hope, and the *Cilia* may be reſtored again, by rubbing the Borders of the Eye-lids with a Decoction of Betony, Sage, Lavender, Baum, and Origanum, with a little Honey added to it.

8. *The* CILIA *too ſhort or too thin.*

THE *Cilia* ought to be pretty long and thick, without which the Eye-lids will not look ſo well, however beautiful they may otherwiſe be. To make them grow longer when they are too ſhort, and thicker when they are too thin, you need only anoint the Eye-lids frequently with the Oil of Juniper, and of Amber, mixed together. Or you may take thirty common Flies, bruiſe them, and make them into a Plaiſter, with a little Turpentine diſſolved in the Yolk of an Egg, and apply it to the Eye-lid. This Plaiſter is excellent to make the *Cilia* grow.

9. *The Briſtling or Turning in of the* CILIA *againſt the* EYE.

THERE are ſometimes two Rows of Hair upon the *Cilia*, the one above the other. The double Eye-brows above deſcribed, are a Deformity to the Face, but are no way inconvenient; but the double *Cilia* are a Deformity, and at the ſame time hurtful *, becauſe they prick the Eye and occaſion a Pain and Running, upon which account this Deformity cannot be too ſoon removed. The Method of curing it, is to pull out all thoſe Hairs which hurt the Eye with a Pair of fine Tweezers, which may eaſily be done when the Child is pretty young, provided you pull ſtreight, and go gently to work.

As ſoon as the Hairs are pulled, you muſt take half an Ounce of freſh Butter, mix it with a Drachm of the Gall of a Pike, two Scruples of Tutty, and three or four Grains of Camphire; and with this rub the Eye-lids frequently, to hinder the Hairs from growing again. If they do grow anew, you muſt pull them out as before; but this will ſcarce happen above two or three times.

IN People that are grown up, when the pulling of the *Cilia* might be dangerous, the beſt Method is to clip the Hairs which turn in, with a Pair of very ſmall Sciſſars, as near to the Border of the Eye-lid as poſſible, and afterwards

* *Eſt affectus quo duo vel tres pilorum ordines in extremitate palpebrarum enaſcuntur, atque continuè pungendo dolorem, pruritum, aliaſque in oculis moleſtias excitant.*

afterwards to rub the Part with the Juice of the Flowers of Colt's-foot, and a little Milk, warmed; and this Method ought to be frequently repeated.

Of the Eyes.

AFTER the Deformities of the Eye-lids, our Method requires that we ſhould next conſider thoſe of the Eyes, *viz.* 1. Of the Squint-Eye. 2. Of the inflamed Eye. 3. Of the wandering Eye. 4 Of the ſcaly Eye. 5. Of the winking Eye. 6. Of the one Eye leſs than the other. 7. Of the fierce Eye.

1. *The* Squint-Eye.

CHILDREN that are ſquint-eyed, are either born ſo, or become ſo afterwards. When they are born ſo, the Deformity is ſtill not incurable, as ſome Authors believe; at leaſt if it is not hereditary, which alters the Caſe very much. And as a Child that is born without this Blemiſh may contract it afterwards; ſo, as it often happens, a Child may be born with this Deformity, and cured of it afterwards. The Eye is a Part extremely ſuſceptible of Change, for the mereſt Trifle may render a Child ſquint-eyed from the Birth, and the leaſt thing in the World will cure it: but in the mean time it muſt be owned, that the Deformity of which we are talking, is a good deal eaſier cured when it is contracted after the Birth; and in this caſe it is always owing to the Fault of Nurſes, who lay down their Children in falſe Lights, that is, where the

Light does not fall ſo directly upon them as it ought, inſtead of laying them down in ſuch a manner, as they may have the Light, whether Day-light or Candle-light, directly oppoſite to them. There are few Parents who are not acquainted with this; but it is not enough to know it, if they are not attentive to it. But they ſcarce ever think of it, for which they can never be too often reminded of it.

ANOTHER Fault of Nurſes, is, that when they want to ſtill a crying Child; they hold up againſt their Eyes a Doll, a Coral, a Pair of Beads or Necklace, and other ſuch like Toys, which they make to jump about, and which the Children cannot look upon ſo near without ſquinting.

WHEN the *Strabiſmus* (for ſo this Diſeaſe is called) is of late ſtanding, it may be eaſily cured, and when old it is incurable; but whether it be old or not, we muſt always try to cure it, becauſe Nature ſometimes falls upon ſuch Expedients, as People of the greateſt Sagacity would never have dreamt.

THE firſt thing to be taken care of, is never to let Children look at any thing that is either too near, or too much at a ſide, or ſituated too directly under the Eyes.

SOME adviſe to give ſquint-eyed Children ſmall Writing to read, or employ them in fine Needle-Work, as in very fine Tapeſtry, Embroidery, or Pinking; but this Advice is not to be exactly followed, for it would be the readieſt way to increaſe the Deformity.

As to Reading, the leſs that ſquint-eyed Children apply to it, the better; for I have ſeen Children, who, by learning to read at three

three or four Years old, have become more ſquint-eyed, and by leaving off reading afterwards, have learnt again to look perfectly ſtreight.

THOUGH a Child is a Year or two later than he ſhould be in learning to read, it is no great Affair; it is a Diſadvantage not to be compared with that of the Child's running a riſque of remaining ſquint-eyed all his Life.

THE ſecond Method to be made uſe of, is to make the Child look at his own Eyes in a Looking-Glaſs about a quarter of an Hour, Evening and Morning, for ſeveral days; but with this Precaution, that each Eye ſhall look at that one which correſponds to it in the Mirrour, that is to ſay, that the right Eye muſt look at the right, and the left at the left. This is no great piece of Slavery, and it cannot be expreſſed how efficacious it is for correcting this Deformity of the Eye. It is better than all the Spectacles in the World for this purpoſe, provided the Deformity is not hereditary; in which caſe, as I ſaid before, it is not to be cured, whatever Method be taken.

IF the ſquinting is not conſiderable, it may be paſſed over as a Defect which often does not deſerve the Name of a Deformity; for there are ſome Squints not at all diſagreeable. The Duke of *Montmorency* had a little Squint of his Eye, which he became very well; and there are People now living, who have this graceful ſort of Squint, which is called in *France*, *having the* Montmorency *Eye*. But in this caſe the Squint muſt be ſcarce obſervable; for to have the Eyes quite a-ſquint can never be becoming. Hiſtory relates, that in the time

of Paganiſm, they conſecrated ſquint-eyed People to the Service of the Altars; but perhaps all ſorts of Squints were not allowed of. However it be, the Squint-Eye, when it is not too apparent, is no real Deformity. *Ovid* praiſes thoſe Eyes that ſquint a little; and, according to him, ſuch were the Eyes of *Venus* *.

2. *The* Eye *Inflamed.*

THIS Diſeaſe is called an Inflammation of the Eye, or *Ophthalmia*, to which Children are more ſubject than grown People. It hinders them to open the Eye, and occaſions a great deal of Pain when it is expoſed to the Light; for which Reaſon they are obliged to wear over the Eyes a bit of black or green Taffety, to hinder the Rays of Light from ſtriking upon them. This Diſeaſe proceeds from a very acrid Blood, which ſtimulates the delicate Veſſels of the Eye, ſwells and makes them red, which occaſions a great Deformity.

There are two Sorts of *Ophthalmia's*, the one is dry, and the other moiſt In this laſt the Eye weeps a good deal, and in the other it does not; which proceeds from hence, that the Blood which ſwells the Veſſels of the Eye in the dry *Ophthalmia* is leſs watery; but the ſame Indication anſwers in both, which is to ſweeten the Acrimony of the Blood, as well by internal as by external Medicines.

The

* *Si Pæta eſt, Veneri ſimilis.* Ovid. de Art. Amor.

THE internal Remedies are, 1. To evacuate as ſoon as poſſible the acrid Salts of the Blood by gentle Purges, which ought to be very ſimple. A little Caſſia in Whey is ſufficient, or a little Manna in Broth, with Tamarinds. But they ought to be repeated from time to time, and all ſorts of Emeticks are here to be avoided.

THE next day after the firſt Purge, it is proper to open a Vein in the Arm, and the day after that, to let blood in the Foot; obſerving the general Rules in this caſe with reſpect to the Women.

2. THE Patient ought to drink ſweetening Broths, made with Veal, Chicken, Crabs, and Lettice, without Beef or Mutton.

3. IT is neceſſary to abſtain entirely from Wine, till the Cure is compleated.

THE external Remedies are, 1. Shaving of the Head. 2. To take the half of the White of a hard Egg, without the Yolk, ſoak it for half an hour in Fennel-Water pretty hot, and apply the hollow ſide of it warm to the Eye. This muſt be repeated two or three times a day, and only once in the Night-time, whenever the Patient wakens; and this Method ought to be continued for a Week or two, according to the Obſtinacy of the Diſeaſe.

3. *The Wandering* Eye.

THERE is nothing contributes more to give Children wandering Eyes than to expose to their View a great huddle of Objects in motion; such, for example, as a great number of Men marching after one another, or a mixed Multitude of People dancing and jumping about, as it happens frequently in the Country, at certain Rejoicings, whither Nurses carry their Children. This Multiplicity of Objects, as it is impossible to view any one of them at leisure, sets their Eyes a wandering, if they have but the least Inclination to it, and has this Effect, that they cannot look steadily upon any thing. This Defect increases with their Years, and hence you see so many People every day, who, when they are talking to you, and seem to have their Eyes fixed upon you, yet in the mean time do not see you: They are looking at something else, one does not know what. This Deformity is so much the more a Misfortune, that a Person who has an unsettled Look is generally supposed, though often unjustly, to be of as unsettled a Mind.

For this reason I would advise Parents never to allow the Nurses or Servants to carry their Children to Places where there are great Crouds of People, as at Processions, and the like.

Another Cause, which sometimes gives Children this wandering of the Eye, is a Plaything which they call the Chaces, where, by the means of a little Handle which they turn about,

about, they immediately ſee appear a great many different Figures, which follow one another, as Hares, Foxes and Wolves, with a Huntſman laſt of all, who ſeems to purſue them; they regard attentively theſe little flying Figures, and by making them paſs and repaſs frequently before their Eyes, they confuſe their Sight. This is a thing that is not taken care of, and yet it is ſometimes enough, in certain Children, to make the Sight wander.

THERE is nothing to be conſidered as trifling in the Education of Children, and it is certainly a Matter of Conſequence to take care of their Bodies as well as of their Minds.

BUT it is not always the looking upon too many Objects in motion at one time that teaches the Eye in Children to wander; this Deformity likewiſe proceeds frequently from keeping the Eye fixed too long, and too often upon certain Objects which exhale an Odour pernicious to the Eye; as, 1. Upon certain Dyes newly pounded; whence it is that a great many Painters have an unſettled Eye. 2. Upon dead Bodies opened; and hence a great many Anatomiſts, who are always buſy in diſſecting, have this Defect in the Eye. I ſay a great many; for neither are all Anatomiſts, nor all Painters marked with this Defect, and there are ſeveral of both who have the Sight very ſteady, which is owing to their Eyes being naturally ſtrong: But the Obſervation is nevertheleſs true in general, and I know, amongſt others, a young Anatomiſt, who by having applied to Diſſections from his Childhood, and always had then, as he has ſtill, his

Eyes expoſed to a cadaverous Steam, is become an Example of what I have now advanced; not to ſpeak of that wan, livid Complexion which he has from the ſame Cauſe. I would adviſe Parents, when their Children chuſe to follow certain Profeſſions which are hurtful to the Eyes, to conſider whether their Eyes are formed to ſuch Employments, and not to expoſe them raſhly to ſome Deformity that may laſt all their Life.

THE moſt part of Children, while they drink, throw their Eyes around on all ſides, inſtead of looking into the Cup which they drink out of; and this at length, if they are ſuffered to make a habit of it, makes their Sight wander. The moſt certain Method of correcting this Habit, after Reproofs or Admonitions have had no Effect, is to ſlip a little bit of Cork ſlily into the Cup, while they are drinking and looking another way. As ſoon as they feel the Cork with their Lips, they will look into the Cup, and take out the Cork; and afterwards, when their Eyes begin to wander again, the ſame trick muſt be repeated, till at laſt they be obliged to look down while they are drinking, which will make their Sight ſteady.

4. *The Scaly* EYE.

THE ſquamous Eye, ſo called from the *Latin* Word *Squama*, which ſignifies a Scale, is a Deformity produced by certain ſmall hard ſcaly Pellicles, formed between the Eye-lid and the Globe of the Eye, which either deſtroy the Sight entirely, or at leaſt hurt it conſiderably, and

and in both caſes occaſion divers Contorſions of the Eye.

When this Diſeaſe is taken care of betimes, and treated according to Art, it ſometimes happens that theſe little Scales fall off from the Eye like Bran *.

A great Light darting in upon the Eyes, ſo as to dazzle them very much, and raiſe a Commotion in the innermoſt parts of the Eye, is frequently the Cauſe of this Diſeaſe. Beſides a great many other Examples which might be mentioned of this, there was a remarkable Inſtance of it in the Perſon of St. *Paul*, upon whoſe Eyes, as the Scripture ſays, there were formed ſmall Pellicles reſembling Scales, after he was ſtruck to the ground with Lightning. Theſe Scales hindered him from ſeeing the Light, and he did not recover his Sight till after they were fallen off. They who travel over Waſtes of Snow, are obliged to wear Spectacles made of a particular kind of Glaſs, to defend their Eyes from the dazzling Luſtre of the Proſpect, and preſerve them from thoſe Scales which take away the Sight, and when they are of a long ſtanding, become ſo incorporated with the Eye, that it requires the greateſt Art in the World to remove them.

There are ſome Nurſes who make nothing of expoſing their Children to all ſorts of Lights indifferently, and even to that of the brighteſt Sun. They ſay in their own Defence, that it is only for a few Moments, as in walking a-croſs a Garden, or a Court, *&c.* But one

* *Vitium in quo ſquamoſæ aut furfureæ particulæ è palpebrarum tunicis ſecretæ decidere ſolent.* Zuing. *Theatr. Prax. Med.*

one of these Moments is sometimes sufficient to produce those Scales of which we are talking, and it is well if the Child gets off so easily; for in certain cases one single Ray of the Sun, darted strongly upon the Eyes of a Child, may dazzle him to such a degree, as to make him lose his Sight entirely.

ANOTHER necessary Precaution, is, never to suffer Children to be opposite to the Light, when it is very bright, but to put a thin Curtain between them and the Place from which the Light comes, or to place them in such a manner as they may have the Light on their Back, or upon one Side.

WHEN Children learn to read or write, it is a very common Error in their Masters or Mistresses to make them sit with the Light in their Faces, which of itself is sufficient in certain Circumstances to make their Eyes scaly, and entirely destroy their Sight.

BUT what shall we say of those Teachers who have so little Sense as even to let them read and write in the Sun? In general, we ought never, when the Eyes are intensely applied to any Object, to expose them to an opposite Light; though we frequently see young Ladies work in Tapestry, or stitch with the Light in their Faces; and their Mothers sometimes shew them the Example, which is very pernicious, and cannot be too much condemned.

As Ingravers work opposite to the Light, most of them have something amiss about their Eyes, in spite of the Care which they take of putting before their Windows certain sorts of Paper, to break the too great Light.

One

One may judge by this what Precautions are neceſſary for managing the Sight of Children, with reſpect to falſe Lights.

When, notwithſtanding all theſe Precautions, or from neglecting to obſerve them, a Child happens to have ſcaly Eyes, what Method is proper to be taken to cure them? We muſt not wait for the Scales falling miraculouſly off, as did thoſe of St. *Paul*, but muſt have recourſe to natural Means, one of the beſt of which is the following: Take a Dram of prepared Tutty, half a Dram of diaphoretick Mineral, ſix Grains of Verdigreaſe, three Grains of Camphire, and half a Dram of white Sugar-Candy, reduce them all to a Powder, and mix it with two Ounces of the fineſt freſh Butter, waſhed three or four times in good White-Wine. Then take about the bulk of a Pea of this Ointment, and rub the Eyelids with it, ſo as part of it may enter the Eye. Repeat this two or three times a day, and continue it for ſome Weeks, more or leſs, according to the Obſtinacy of the Diſeaſe.

5. *The Winking* Eye.

WHEN a Child is new waked, you ought not to expoſe him immediately to a ſtrong Light, for this makes him wink very cloſe; and when People will not trouble themſelves to correct it, this winking, by being repeated every day, turns into a Habit, and the Child winks all his Life afterwards, juſt as if a Grain of Duſt, or a Flake of Chaff had got into his Eye, which looks very ugly. We ſee People every

every day who wink in this manner; and if the Caſe was enquired into, you would find for the moſt part that this Motion is owing to the Cauſe above-mentioned. This violent and habitual winking, when it is of a long ſtanding, is not eaſily cured; but however difficult the Cure may be, it is not abſolutely impoſſible, and where the Cure is practicable, the following ſimple Remedy is very good for effecting it. It conſiſts in applying upon the Eye-lids, and alſo round them, a ſmall Linnen Cloth dipt in the Juice of Purſlane; and this muſt be repeated ſeveral times a day, for ſome Months.

But this Winking is not the only Evil which is to be feared from thus expoſing a Child to a ſtrong Light immediately when he awakes, and is taken out of the dark Cradle; there is a conſiderable riſque run of weakening his Sight thereby, and frequently even of depriving him of it quite. In the time of *Charles* the Fifth, the King of *Tunis* was blinded by the Reflexion of a ſhining Baſon, which was put before his Eyes; and *Democritus* blinded himſelf by the glittering of a Buckler. Hiſtory informs us, that *Dionyſius*, the Tyrant of *Syracuſe*, blinded certain Criminals, by confining them in a Dungeon where there was not the leaſt Glimpſe of Light; and then expoſing them all at once to a very ſtrong one, after they had been for a long time ſhut up in Darkneſs *.

6. *The*

* *Le Origini della Lingua Italiana, compilata dal Sign. Egid. Menagio, Gentiluomo Franceſe*, Fol. in Geneva, 1686.

6. *The* MONOPIA, *or one* EYE *leſs than the other.*

THERE are ſome People who have one Eye ſo ſmall, that one would almoſt ſay they have only one, whence the Name of *Monopia* is given to this Deformity, as the Perſon who has it is called a *Monops*, for the ſame reaſon; both which Words are taken from the *Greek*, the firſt of them ſignifying *one Eye*; and the ſecond a Perſon *having only one Eye*. They who have naturally but one Eye, or, to ſpeak more juſtly, whom we ſuppoſe to have but one, are likewiſe called *Monoculi*, a *Greek* Word, ſignifying the ſame with the above. They are alſo called *Arimaſpes*, from the Name of the ancient People of *Scythia*, who, according to the fabulous Accounts of ſome Authors, had but one Eye, and that in the middle of the Forehead. But, though this Account of their having but one ſingle Eye is a fiction, and amongſt all the Animals which ſee, there is none to which Nature has only given one Eye; yet that has not hindered thoſe People from bearing the Name of *Arimaſpes*, a Word, which, in the *Scythian* Language ſignifies *having one Eye*; *Ari* in that Tongue, ſignifying *alone*, and *Maſpe*, *the Eye* *.

THE occaſion of this Fable was this: The *Scythians* were great Archers, and as in ſhooting one Eye is ſhut while the other is open, they accuſtomed

* *Anton. Muret. Opera*, Tom. 3. *variar. Lection.* Lib. 13. cap. 8.

accuſtomed themſelves ſo much to make uſe only of one Eye, that the other by being kept ſo often ſhut, ſcarcely appeared *. They accuſtomed themſelves to this Exerciſe from their Infancy, ſo that both young and old amongſt them had one Eye leſs than the other. Hence, you ſee how eaſy a thing it is to become an *Arimaſpian*. Children amuſe themſelves frequently by looking at Gnats, and other ſmall Inſects, through Microſcopes; this obliges them to ſhut one Eye, which, by being frequently repeated, may give them this Deformity.

WHEN Boys are grown a little up, we give them Perſpective-Glaſſes to look through, in uſing which they are obliged to wink with one Eye; and thus they have the ſame Effect with the Microſcopes. The ſame may be ſaid of Teleſcopes, which are ſometimes put into their hands, to divert themſelves with at their leiſure Hours. When a Child therefore has a diſpoſition to this Deformity, how is it to be cured? Or, how ſhall we know when he has this Diſpoſition? The thing is very difficult; and upon this account, it is beſt to take the ſureſt Method, which is not to allow them the Uſe either of Microſcopes, Perſpective-Glaſſes, nor Teleſcopes, till they come to a certain Age.

7. *The* HAGGARD, *or Fierce* EYE.

THIS Deformity is commonly the Effect of a bad Education; from allowing Children to look angry at thoſe who contradict them, or

* *Id. ibid.*

or refuſe to give them every thing they aſk. A prudent Governeſs will check the haughty Temper of a Child, which a fooliſh Mother gives way to. When a Child ſees himſelf encouraged in theſe Humours, he becomes more proud, haughty, and ill-natured. He looks upon all the World, and even his own Mother, with a diſdainful Air.

It is this that commonly ſpoils Children, and makes their Eyes fierce, which Deformity Age ſeldom corrects, but often increaſes.

The haggard Eye has ſomething, I do not know what, of furious and menacing about it. Hence *Boileau*, in his *Lutrin*, talking of the Bell-woman enraged againſt her Husband, and boiling with Anger like the Woman deſcribed by *Plautus* in the Comedy of *Caſina* *, and the other in the Comedy of the *Phantom* †, makes the following Deſcription:

Elle tremble, et ſur lui roulant des yeux hagards,
Quelque temps ſans parler laiſſe errer ſes regards,
Mais enfin ſa douleur ſe faiſant un paſſage,
Elle éclate en ſes mots, que lui dicte la rage, *&c.*

Amaz'd

* *Caſin. Act.* 2. *Scen.* 5. *v.* 17. Where the Servant *Olimpio* complaining of his Miſtreſs, who breaks out into a Paſſion with him, ſays, *Nunc in fermento tota eſt, ita turget mihi.*

† *Moſtel. Act.* 3. *Scen.* 2. *v.* 10. Where old *Simon*, talking of his Wife who played the Devil at home, ſays, *Tota mihi turget uxor, nunc ſcio domi.*

——————————— *Amaz'd to hear;*
She firſt ſtood motionleſs, and froze with Fear:
At laſt, confeſſing Anger and Surprize,
With Hair diſhevel'd, and with flaming Eyes,
Her Wrath no longer able to conceal,
She thus upbraided his officious Zeal, &c. OZELL.

AFTERWARDS, in the ſame Poem, he makes *Marguillier Sydrac* ſpeak as follows, to thoſe who were ſtartled at the great Owl hid in the Reading-Deſk:

Croyez moi, mes enfans, je vous parle à bon titre,
J'ai, moi ſeul, autrefois, plaide tout un Chapître,
Et le Barreau n'a point de monſtres ſi hagards,
Dont mon œil n'ait cent fois ſoutenu les regards.

Believe me, Sons, Experience is my Guide,
Myſelf a Chapter *ſu'd, the* Law *défy'd,*
Nor can the Bar *ſhew that tremendous Look,*
But I a hundred times have ſtood its ſhock.

IN ſhort, the haggard Eyes are quite the reverſe of the ſweet ones; and it is in this ſenſe that *Deſmarets* ſpeaks in his *Viſionaires.*

Donques rigoureuſe Caſſandre,
Tes yeux, entre doux et hagards,
Par l'optique de ſes regards,
Me vont pulveriſer en cendre.

Therefore

Therefore Caſſandra, *cruel Maid,*
Thy Eyes 'twixt languiſhing and fierce,
Me quick, like ſubtile Lightning pierce,
While at thy Feet diſſolv'd I'm laid.

What Method then is to be taken to cure this fierce Look in People, who have paſſed a certain Age? There is nothing to be done; and upon this account, it is of the greateſt Importance to correct it in time, and thereby hinder Children from contracting ſuch a Deformity.

In the firſt place, Parents ought to chuſe only ſuch Nurſes for their Children as have a pleaſant Look. Secondly, when they are grown a little up, and begin to underſtand what is ſaid to them, they ought not to be allowed to look at any body with an angry Eye. Thirdly, you ſhould never reprove them in a Paſſion; for they will imitate you exactly in all your bad Qualities. Fourthly, you muſt not allow them to do or ſay any thing that is ill-natured. They will frequently be tempted to Cruelty or Ill-nature, by ſeeing a Servant kill a Dog, Cat, or Bird, *&c.* in cold Blood; but you ought to turn away ſuch Servants, and never let your Children ſee them any more. Fifthly, you muſt not ſuffer them to imagine, that Brutes have no feeling; for this is the ready way to make them cruel. They will kill a Sparrow, or a Finch, *&c.* without any Concern; and this may be carried farther, and make them contract an obſtinate Fiereeneſs, ſo as to ſhew itſelf in the Countenance, and give them a fierce Look.

IT is ſaid of *Cain*, in the *Geneſis*, that after the Murder of his Brother, God ſet a Mark upon him, to hinder thoſe who ſhould meet him, from killing him. Some alledge that this Mark conſiſted in a frightful Look, which made every body fly from him, ſo that none durſt approach him. This frightful Air was, as ſome believe, what is here underſtood by haggard Eyes; a ſingle Look of which is ſcarce to be ſuffered, as *Boileau* ſays in the following Lines, juſt now quoted.

Et le Barreau n'a point de monſtres ſi hagards,
Dont mon œil n'ait cent fois ſoutenu les regards.

A GREAT many People call haggard Eyes *Cain*'s *Eyes*, which ought to be another Motive with Parents to hinder their Children from having ſuch Eyes. But what is to be done for a young Girl who has ſuch? We ought to repreſent to her what a ſhocking Deformity it is, and oblige her to correct her Looks at the Looking-Glaſs. By taking a great deal of pains this way, the End may be obtained at laſt; provided ſhe has Senſe enough to command herſelf, and reſtrain her paſſionate Temper; for it is ſeldom that a grave ſedate Woman has a fierce Look.

BESIDES, ſhe muſt quite abſtain from Wine, though ſhe uſed to deal ever ſo moderately in it; and this caution is ſtill more neceſſary, if ſhe has been accuſtomed to drink it plentifully. All Food that is capable of inflaming the Blood is likewiſe to be ſhunned, and ſuch as ſweetens it only to be made uſe of.

WHAT

WHAT we have ſaid is ſufficient, with reſpect to the Eyes; let us proceed next to the Cheeks.

The CHEEKS.

THE Cheeks ought to be ſmooth, inclining to round and full, and of an equal Plumpneſs. It is a Defect, 1. To have them flat. 2. Hollow. 3. Full of Puſtules and Pimples. 4. Puffed up. 5. Of an unequal Plumpneſs. We ſhall treat of theſe five Articles in the Order they are here placed.

1. *The* CHEEKS *flat.* 2. *Hollow.* 3. *Full of Puſtules, Pimples, Ring-worms,* &c.

NOTHING contributes more to produce the two firſt Faults in the Cheeks, than the want of ſome of the great Teeth; upon which account you cannot be too careful of theſe Teeth in young Girls, with reſpect to the Cheeks. This concerns Children when they are pretty well grown up. But one great Fault which is committed every day in the Management of them when they are very young, and which ſpoils their Face extremely, is the allowing every body to kiſs them. Nothing is more capable of making their Cheeks flat, and of producing Pimples and ſuch like Deformities.

PARENTS quietly ſuffer all that come, to kiſs the tender delicate Cheeks of their Children, often to their diſadvantage; for this is the ordinary Cauſe of thoſe Scabs, Ring-worms, and other dangerous Eruptions, which break

break out upon their Faces *. You ought to hinder People from kiſſing your Children ſo freely, and when either from this kiſſing or any other Cauſe, theſe Eruptions we are now talking of appear upon their Faces, take care to apply nothing that may repel the Humour which produces them. It is better to do nothing at all, than to do miſchief; and a little warm Whey is all that can ſafely be applied to the Cheeks here.

THIS is all we had to ſay upon the Ring-worms, Pimples, *&c.* upon the Cheeks; let us proceed next to to the puffed up ones.

4. *The* CHEEKS *puffed up.*

PEOPLE ſometimes allow Children a cuſtom of blowing up their Cheeks, in the ſame manner as we blow upon a Coal to light it. This Cuſtom frequently becomes natural, and is then the more ſhocking as it gives them a rough ſurly Air; for when People are in a paſſion, it is natural for them to puff up their Cheeks. This is always the caſe; and *Horace* talking of certain People, who, as he thought, deſerved the divine Vengeance, expreſſes himſelf in this manner, *viz.* they deſerved that *Jupiter ſhould blow up his Cheeks againſt them* †.

BUT here we muſt not confound the Cheeks that are puffed up with Wind, with thoſe that

* *In facie quoque hoc malum erumpit, quando nimirum infantes frequentibus admodum oſculis ancillarum lambuntur, atque harum ſaliva madent.* Theod. Zuing. Theatr. Prax. Med.

† *Quid cauſæ eſt, meritò quin illis Jupiter ambas iratus buccas inflet?* Horat. Sat. Lib. 1. Sat. 1.

that are ſwelled with Fat; for theſe laſt are only the Effect of Plumpneſs, and have nothing diſagreeable about them. We frequently ſay, ſuch a one is fat-cheeked, without meaning any Deformity; but when we ſay one's Cheeks are puffed up, there is a real Deformity underſtood by the Expreſſion.

It is ſurpriſing, that as this Deformity is only owing to a Habit, ſo few People correct it; but after they paſs a certain Age, this Habit becomes a ſecond Nature *.

5. *One* Cheek *larger than the other.*

SOME Children are born with one Cheek larger than the other. This Deformity ſometimes diſappears of its own accord, but ſometimes too it continues for Life, unleſs Care be taken to cure it very ſoon. The Method of doing this, is as ſoon as the Child is born, to bathe the largeſt Cheek with warm Wine, in which the Leaves of *Carduus benedictus* have been boiled; then to apply a Compreſs dipt in the ſame Wine, and renew this once in four Hours for ſeveral days. You muſt take care at the ſame time to rub the Cheek gently with the Fingers, to diſcuſs that Humour which ſwells them, and for the moſt part is only a ſimple Serum. But this Serum, however ſimple, may grow thick if allowed to reſt, which will be prevented by the above Fomentation, and rubbing gently with the Fingers.

* *Naturam expellas furcâ, tamen uſque recurrit.*
Hor.

Of the EARS, *the* LIPS, *the* CHIN, *and the* SKIN *of the Face.*

THESE are the reſt of the external Parts of the Face, which remain to be treated of, before we come to the Gums, the Teeth, and the Tongue, which are leſs expoſed to the Sight.

Of the EARS.

The Properties which they ought to have.

THE Ears are a great Ornament to the Head, when they are well ſhaped, do not exceed a certain Size, are neatly placed, well bordered, and have all thoſe little vermicular Turnings and Windings which compoſe the external Parts of this Organ *.

WHEN the Ears are too large, it is a Fault not to be corrected, and the beſt Method in this caſe is to conceal them, or at leaſt not to keep them quite expoſed, which is eaſily done. Yet we frequently ſee young Girls, who have Ears as large as the Palm of one's Hand, dreſs their Heads as if they had the fineſt Ears in the World, which looks very ugly. Others have Ears ſpread out like the Sails of a Windmill, and expoſe them juſt in the ſame manner with the former, which is ſtill a greater Deformity. One has reaſon to complain of a Deformity when it cannot be concealed; but to expoſe a Deformity, which may be kept out of

* See Book firſt, all the Parts of the external Ear.

of ſight, as if it was a Perfection, is quite ridiculous.

You cannot be at too much pains to make the Ears of Children lie neatly. We ſometimes ſee Nurſes, Maid-Servants, and even Mothers, when they are dreſſing their Children's Heads, leave the Ears quite without the Cap, inſteady of tying it over them, by which means they turn down, and, like a piece of Camblet that has been plaited, never recover their former Mould. A ſkilful Anatomiſt obſerves, that *thoſe Ears which have not been tied down in the time of Childhood are naturally bent forwards* *. Where the Ear is right placed, it lies ſo cloſe to the Head, that you cannot put a piece of the thinneſt Paper between it and the Head without moving it.

There is a bad way in ſome Boarding-Schools of puniſhing Children, *viz.* pulling them by the Ears. I would adviſe Parents who have Children in ſuch Places as theſe, to let them ſtay there as ſhort a while as they can. The Ears of Children ought not to be pulled, for fear of making them grow too broad, long, and dangling; for they have a great diſpoſition to ſtretch out, as we ſhall ſee preſently. But this is not all the Miſchief, which is to be feared from ſuch a cuſtom; for Dulneſs of Hearing, and ſometimes even Deafneſs, may be produced only from pulling of the Ears.

But it is not enough that the Ears be neatly ſet on, well-bordered †, and have all thoſe

* *M. Winſlow Expoſit. Anatom. de la Structure du Corps humain.*

† The Border of the Ear is that Ledge which ſurrounds

little Turnings and Windings which we ſpoke of above; they muſt likewiſe have a very ſmooth Skin both before and behind, and there ought not to be the leaſt Hair perceivable upon them. To preſerve this Perfection, if they have it, and to procure it, if they have it not, you ought to waſh them every Morning carefully with a little Water and Vinegar; and if there are any Hairs upon them, to cut them, and not pull them out, for by this means they grow thicker.

I RETURN to the Ears which are large and hanging, and would adviſe you not to hang heavy Pendants to the Ears of young Ladies, as long as it can be put off, for fear of lengthening them too much. We are told of a King of the *Indies*, who has a fine Body of Troops for his Guard, whoſe principal Officers have Ears ſo large that they reach down to their Shoulders. The reaſon of which is, that they take care from their Infancy to weigh them down with heavy Pendants. We read likewiſe, that the *Naires*, or the Nobles, on the Coaſt of *Malabar*, who are allotted by their Birth to carry Arms, diſtinguiſh themſelves from other *Indians* by long dangling Ears, which they are at pains to procure by pulling them.

AMONGST the Women of the Kingdom of *Aſtracan*, the longeſt Ears are reckoned the moſt beautiful; and to make them long, they preſs them with Rolls of Parchment, which they make larger from time to time, and are faſhioned in

rounds it from above, downwards, and ends at the ſoft fleſhy Part, to which the Ear-rings are put.

in ſuch a manner, as to make the End of the Ear reach down to the Shoulder *. You ſee by this how eaſily the Ears may be ſtretched.

Of the LIPS.

THE Deformities of the Lips, of which we are going to ſpeak, are 1. The Hare-lip. 2. The turning out of the Lips. 3. The Lips chopped. 4. The exceſſive Thickneſs of the Lips. 5. The Mouth too wide.

1. *The* HARE-LIP.

THE Hare-Lip is a natural Fault of the Make of one of the Lips, but moſt frequently of the upper, being ſlit perpendicularly in the middle, like that of a Hare. M. *Dionis*, in his excellent Courſe of Chirurgical Operations, tells us that the Wife of one of the King's Officers, who was delivered at *Verſailles* in the great Common, (where he, *viz.* M. *Dionis*, then lived) ſent for him immediately after her Delivery, to ſee her Child who was born with a Hare-Lip. He aſked her if ſhe could recollect, that, during the time of her Pregnancy, ſhe had looked with more Attention than ordinary at a Hare; to which ſhe anſwered, that in the Beginning of it ſhe had got a Preſent of a Hare, which was hung up at her Window, and for ſome time ſhe had her Eyes very often fixed upon it.

ZUINGER, and ſeveral other medical Authors are of the ſame opinion, *viz.* that

* *Voyage de Gautier Schouten aux Indes Orientales.*

the Deformity we are now talking of commonly proceeds from the Imagination of the Mother *. But without enquiring any further into the Cauſe of it, we ſhall here conſider what Method is moſt proper to be taken when a Child is born with this Deformity. Almoſt all Phyſicians agree, that a chirurgical Operation is neceſſary here, which is done by cutting the Borders of the Diviſion, the one after the other, with a Pair of Sciſſars, and afterwards ſtitching them together with the Hare-Lip Suture. But this Operation may occaſion the Child's Death, if it is done too ſoon after the Birth. We ought to wait till the Child is five or ſix Years old, and then to examine carefully whether the two Borders of the Lip are not at too great a diſtance from one another, to admit of being eaſily reunited; for in this caſe the Operation ought not to be attempted; and I would adviſe Parents to obſerve this Caution.

As to the Age, there are ſome Surgeons who do not much conſider it, but believe that a Child may bear this Operation though ever ſo young. But for one that is cured in this caſe, an hundred are hurt by it; either as it occaſions their Death, or as it is uſeleſs, and leaves the Part very much deformed. M. *Rabouhuiſe*, a *Dutch* Surgeon, ſays, that he performed it even upon the youngeſt Children, and always with Succeſs.

* *Quoad cauſam verò efficientem hujus deformitatis, veriſimile eſt illam non niſi à ſpiritibus animalibus, in diducendis ſufficienter labiorum muſculorum filamentis, per aliquam matris gravidæ fortem imaginationem, impeditis provenire.* Zuing. Theatr. Prax. Med.

Succeſs *. But we cannot be too cautious in giving our Opinion upon this Subject. M. *Dionis*, in his Account of the Caſe mentioned above, ſays, that he put off the Operation till ſuch time as the Child ſhould be about four or five Years of Age; but he was prevented from doing it at all, by his dying at three. He adds, that he performed it upon another Child at *Verſailles*, which he made wait till that Age, and cured perfectly, ſo as nothing remained but a ſlight Scar hardly to be obſerved. But it belongs to Parents to do in this as they think moſt proper.

2. *The Turning out of the* Lips.

THIS Deformity conſiſts in turning the inſide of the Lips outwards. When a Child is born with this Deformity, you need not be troubled about it at firſt, for Nature often corrects it of herſelf after a few days. All that is needful to be done in the mean time, is, to bathe the Lip now and then with a little warm Wine, and to puſh it gently back to its natural Situation. Afterwards, if Nature does not aſſiſt the Cure, you muſt apply a little bit of the Root of Spurge-Olive to the Nape of the Neck, and let it lie till it has drawn off a conſiderable deal of Serum, the Quantity and Acrimony of which is the common Cauſe of this turning out of the Lips.

* *Anat. Chir. de Palfin, Part* 4. *Chap.* 11.

3. *Chops, Pimples, Chinks, and Scabs of the* Lips.

THE Lips are covered with a very fine Skin, which in young People becomes chapped, contracted, and very eaſily cracks, eſpecially in a North Wind. An exceſſive Heat in the Bowels ſometimes withers this Skin too, and makes it break, ſo as to fall off in little Scales like Bran. It happens likewiſe very frequently, that when you have been touching any thing that is naſty, and put your Fingers immediately afterwards to your Mouth, the Skin of the Lips thereby becomes chopped and pimpled. But if you have been touching any thing venomous before, you do not get off with a ſimple Chop or Pimple. A modern Author gives an account of a Servant-Maid, who by putting her Hand to her Mouth, a little after having touched a Salamander, which ſhe happened upon in a Dunghil, had her Lips ſwelled to a prodigious Size *.

DRINKING after naſty People, or ſuch as have a ſtrong Breath, is very often the Cauſe of Pimples and Puſtules upon the Lips.

THE way to cure ſimple Chops and Scabs of the Lips, is, to rub them with the following Pomatum, the Preparation of which is deſcribed in a great many Diſpenſatories, and is the beſt that can be made uſe of for this purpoſe. Take three Ounces of the Fat of Veal Kidney, melt it over a gentle Fire, then ſtrain it, and waſh it ſeveral times in Water. After

* *Traité du Ch. par M. Vir.*

After that put it again upon a very ſlow Fire, with the ſame Quantity of white Wax, two Ounces of Oil of ſweet Almonds, drawn by Expreſſion, half an Ounce of Sperma-Cetæ, and a little bit of the Root of Alkanet well bruiſed. Melt all together gently, and ſtir them very well, till the Alkanet has communicated its red Colour to the Pomatum: Then take it off the Fire, and put it up in a Galley-pot.

THIS Ointment is of no ſervice when the Lips are pimpled or ſcabbed, from Venom, or from drinking after People that have a ſtrong Breath, or any Diſeaſe in their Lips. The Spirit of Wine, or Treacle-water, is beſt in theſe Caſes.

ONE thing very hurtful to Children's Lips, and which People are not aware of, is the giving them Whiſtles. Every body plays upon them, and there is not a Servant in the Houſe, though his Lips are never ſo ſcabbed, but muſt uſe the Child's Whiſtle; after which it is given to the Child again, who puts it into his Mouth, while perhaps it is all wet with the Servant's Spittle, whence it is eaſy to judge what may be the Conſequence.

THERE are ſome who get Diſeaſes in their Lips from a Cauſe which is never ſuſpected, and yet is very common. We have a Cuſtom, when we begin to write with a Pen that is new made, of putting the Point of it to our Mouth to wet it, and thereby make it draw the Ink more eaſily. This we ought to take care of, unleſs we make the Pen ourſelves, or are ſure that the Perſon who made it is quite ſound; becauſe whoever makes a Pen always

wets it, in order to try whether it will write. It is true he wipes it afterwards, but ſeldom ſo well as to take off all the Saliva; and what is left of this, though it be dried, or in ever ſo ſmall a Quantity, is a Leaven which may communicate a Diſeaſe of the Lips, or any contagious Illneſs from one Perſon to another.

THERE are ſome Fevers in which the Lips become ſcabbed, which prognoſticates a perfect Cure, and theſe Scabs do not require any Remedy; for the beſt way is to let them quite alone, and they will go off with the Fever.

4. *The* LIPS *too thick.*

SOME alledge that thick Lips denote Dulneſs; but this Sign is very equivocal. There are ſome People who have thick Lips, and a great deal of Wit; and others who have thin ones, and are very dull. But as thick Lips generally are not ſo well looked upon, and it is no eaſy matter to correct vulgar Prejudices; Parents whoſe Children have this Defect ought not to neglect ſeeking after a Cure. It is not to be cured after a certain Age, but during the State of Infancy it is poſſible ſometimes to help it. The Remedies proper in this caſe are Hydragogues, and either internal or external. The internal ones are, for inſtance, the Powder of Cornachina and *Epſom* Salt, and the external ones are Maſticatories and Bliſters. The two internal Medicines juſt mentioned cannot be too much recommended here to young People. They ſhould be purged once a Month with the Powder of Cornachina, diluted

luted with Broth, and once a Fortnight with *Epſom* Salt, diſſolved in the ſame Vehicle. As to Maſticatories, they ought to be uſed every day without interruption, and there is none better than Maſtich, of which a moderate Quantity muſt be chewed every Morning faſting. The Root of Pellitory ought here carefully to be ſhunned, for it diſcharges the Lymph, but then it burns the Mouth, and dries it too much.

As to Bliſters, the beſt upon this occaſion is the Root of Spurge-Olive applied near the Ears. As the Thickneſs of the Lips proceeds from too great a quantity of Serum, which ſoaks them too much, the beſt Method for diminiſhing this exceſſive Thickneſs, is to evacuate the ſuperfluous Serum: But it muſt be done in time, for if it paſſes the Years of Childhood it will be too late.

I TALK nothing of the Regimen here as to the Diet, for you will eaſily underſtand that it ought to be drying, and therefore all Foods muſt be ſhunned which are capable of rendering the Blood too ſerous, ſuch as Sallads, too much Fruit, *&c.* Beer and Cyder.

IN *Guinea*, the Girls who would appear handſome uſe a great many Methods to make their Lips thick *. But in this Country we have quite another Taſte. Thick Lips in Men are diſagreeable, but in Women they are one of the greateſt Deformities. But to return, if after having tried the above Remedies you ſee that they are not ſufficient to produce the deſired Effect, you muſt apply to the Head Bags of Sage, Marjoram, Roſemary and Cha-

* *Hiſtoire des Indes Orientales, Liv.* 5. *Ch.* 44.

momile Flowers, in Powder, and let them lie there ſeveral days, but remove them always at Nights, for fear they ſhould occaſion a Headach by their too ſtrong Smell.

5. *The* MOUTH *too wide.*

THERE are ſome People who have a Cuſtom of keeping their Mouth always open, like a certain King, who being one day a hunting in a heavy Rain, complained to his Officers that it rained into his Mouth; upon which he was told, that he had nothing to do but to ſhut it: But he had got ſuch a Habit of keeping it open, that it was with a great deal of difficulty he could follow this Advice. Children have their Fingers almoſt conſtantly in their Mouth, and keep it always open; ſo that this Habit is very early contracted, and it is not ſurprizing that they retain it afterwards, if their Parents are not at pains to prevent them. But Habit is not always to be blamed for this Deformity, one's particular Temper frequently contributes very much towards it. Some are ſet a gaping only by the Sight of certain Objects about them, as if they had never ſeen any thing before. Stupid People, in whom we obſerve, ſo to ſpeak, only the faint Reſemblance of a Soul, have their Mouths always wide open, and can no more correct this Deformity than they can that Stupidity which occaſions it.

IT is mortifying enough, (and it is but too frequent a Sight) to ſee People of good Senſe and Judgment look juſt like Ideots, only from this Cuſtom of gaping, which their Parents

rents through Negligence have allowed them to contract. Hence we can never recommend it too much to Parents to be careful in this Point, and not to allow their Children to fall into this Habit, which gives them such an ideot Look. In the mean time it must be owned, that neither Habit nor Stupidity are always the Cause of this Deformity; but there is another very common and natural one, which is this.

In order to a free and full Respiration, the Air must pass and repass constantly through the Nostrils. We know there is a Communication of the Nostrils with the Mouth for the Passage of the Air, which goes to the Lungs. It frequently happens that the Sinuses, Glands, or excretory Vessels of the Nose are obstructed and choaked up in such a manner as the Air cannot enter by the Nostrils into the Mouth to pursue its Course through the Wind-pipe to the Lungs. This Passage being thus shut up by these Obstructions, or, if you please, by some Fault in the Shape of the Part, all the Air necessary for Respiration must enter by the Mouth; and as Respiration must necessarily and constantly be performed, so likewise, in the case we are now talking of, it is necessary that the Mouth be kept constantly open Day and Night, to admit a sufficient quantity of Air. This is the reason that some People contract, whether they will or not, this Deformity of keeping the Mouth always open. Another troublesome Effect of this Obstruction, is, that it obliges People to speak through the Nose. When these two Defects are owing to a Fault in the make of the Nose, they are not to be cured. But if they

they proceed from an Obſtruction in the Sinus's, Glands, or excretory Veſſels of the Noſe, ſoftening, relaxing, deobſtruent, and reſolvent Medicines are of ſervice. Of this number is Cow's Milk mixed with the Juice of Beets, Mallows, Pellitory, wild Mercury, Silver-Weed, and Creſſes, which muſt be introduced pretty warm as far into the Noſe as poſſible: Or the Herbs may be boiled in freſh Butter, to be put as far as poſſible up the Noſe.

THESE Obſtructions are for the moſt part owing to very thick Humours; but they are ſometimes likewiſe produced by ſtony Concretions in the Noſe. Theſe Stones in the Noſe are no bigger each than a ſmall Pea, and are wrapped up in a Membrane, which ſometimes breaks of itſelf, and lets the Stone fall out, ſo that one is ſurprized with blowing Stones out at the Noſe. But it is ſeldom that this Membrane breaks of its own accord, and the ſureſt method is not to wait for it, but to uſe all the means you can to break it gently and without Violence; I ſay without Violence, becauſe as it adheres ſtrongly to the Noſe there is a Danger, leſt in tearing the Membrane you likewiſe tear the Noſe, which ought to be avoided. The beſt Method in this caſe is to introduce the downy part of a Feather into the Noſe, and move it lightly up and down. This Motion will produce a Tickling, which will ſhake the Stone with the Membrane that includes it; and this ſhaking, if you have but Patience, and continue this Method for ſeveral Weeks, eſpecially in the Mornings, will force the Stone to break its Membrane by degrees,

grees, and ſo fall out, if they are not pulled out in the mean time both together.

THE Stone, or Stones, being come out, (for ſometimes ſeveral of them come away together) you muſt ſnuff up your Noſe ſome Drops of Claret, in which have been boiled Honey of Roſes, Eſſence of Myrrh, and the Leaves of *St. John's* Wort to heal up the Part, in caſe it has ſuffered by the coming away of the Stone, which ought never to be promoted by ſneezing, for there is nothing more to be avoided.

BUT how ſhall we know whether theſe Obſtructions of the Noſe are occaſioned by Stones, or only Humours? This is hard to be diſtinguiſhed; but whether Stones are the occaſion of them or not, there is no danger in uſing this Method with the Feather, ſo in either caſe it ought always to be tried.

Of the CHIN.

THERE are ſome Chins naturally very ill ſhaped; but this is a thing I neither pretend to prevent nor correct, (for that would be impoſſible;) only I muſt take notice of certain Deformities which are ſometimes obſervable in this Part, independent of any natural bad Shape of the Chin. Theſe Deformities are three; the firſt reſpects the Women, when they have a Beard like the Men. The ſecond, the Men, when they want a Beard like the Women: And the third is an involuntary Motion of the Chin from ſide to ſide.

1. *Women* BEARDED, *like the Men.*
2. *Men without* BEARDS, *like the Women.*

IT is eaſier for a Woman that has a Beard to diſguiſe her Deformity, than for a Man who has none to diſguiſe his. He may blame the Razor as much as he pleaſes for his wanting a Beard, but one never ſees in him that ſlaty Colour and ſtubbly Appearance which the Razor leaves upon the Chin after ſhaving. On the contrary, a Woman by ſhaving very neatly may abſolutely diſguiſe her Deformity, as we have already ſaid; though, after all, the Marks of the Hairs will ſtill be a little perceptible.

As to the Men, if the want of a Beard proceeds from any Particularity in a Perſon's Conſtitution, ſo that there is not the leaſt Stem of a Hair in his Chin, this Defect is not to be repaired by any Remedy. But if it is occaſioned by an Accident, provided it is not a Burn, or ſome ſuch thing which has quite deſtroyed the Roots of the Hairs, a Cure may be brought about. I ſhall ſuppoſe, for example, that a young Man has a conſiderable Obſtruction, or Straitening of the Veſſels, in the Skin of his Chin, which hinders the Beard to ſprout; in that caſe he ought to rub his Chin with ſuch things as are capable of removing theſe Obſtructions, and relaxing the Veſſels. Theſe Effects may be obtained by applying to the Chin every Night, for ſeveral Months, a little of the Root of Mallows and Radiſh, bruiſed together, with a moderate Quantity of common

common Salt and Hog's Lard, bathing the Part always next Morning with warm Wine.

With respect to the Women, as they cannot have a Beard, any more than the Men, without it has Roots to grow from, it is easy to see that the true Method of correcting this Superfluity in them, is to destroy these Roots entirely, or at least to hinder them to push out, so as they may not be obliged every now and then to have recourse to Scissars or Tweezers. But these are very difficult Tasks. If this can be brought about by any thing, it is by rubbing the Holes which the Hairs have left, immediately after they are pulled out, with sweet Spirit of Salt; and for this purpose it must be rubbed over the whole Chin. This Spirit of Salt produces either one or other of the following Effects, and sometimes both together, *viz.* it burns the Roots of the Hairs, and shuts up the Pores through which they ought to pass, in such a manner, that though the Roots are not destroyed, yet they cannot push out for want of a Passage.

3. *The Convulsion, or involuntary Motion of the* Chin

The third Deformity of the Chin which we are to speak of, is its involuntary Motion from side to side. This Motion is the Effect of a Habit which some People have of making Grimaces with their lower Jaw. They tell a Story of a Peasant's Wife, who by amusing herself with seeing the Cattle chew their Cud, contracted a Habit of making her lower

lower Jaw go conſtantly from one Side to the other *.

THIS Inſtance ſhews how important a thing it is to take care of the Motions of the lower Jaw. The Woman we juſt now mentioned did all that lay in her power to ſtop this Motion, after it was contracted, but to no purpoſe. There are others whoſe lower Jaw moves up and down, as it does when we eat. How are theſe Deformities to be cured? I do not know, unleſs by frequent Admonitions, and even theſe may ſometimes be ſo far from producing the deſired Effect, as to increaſe the Deformity, or ſubſtitute a worſe in place of the former. The Perſon when put in mind of it uſes all poſſible Means to ſtop the Motion; but as this is become natural by Cuſtom, it endeavours always to return, and by this Struggle a frightful Grimace is frequently produced.

THAT Motion of the lower Jaw which is owing to a ſimple Contraction of the Skin of the Face, and may be corrected with pains, and ſometimes only by wetting the Part with cold Water, is not a Convulſion; but the Diſeaſe we are now treating of is an Effort of ſome of the Muſcles which move the lower Jaw to overcome the Action of others, which it is very difficult to reſiſt.

Of the SKIN *of the Face.*

THE Skin of the Face is ſubject to a great many Deformities, which it is now time to examine,

* *Trait. du Ch. par M. V.*

examine, after we have gone through thoſe of the Forehead, Eye-brows, Eye-lids, *&c.*

The moſt conſiderable Deformities which happen to this Part are produced by the Small-pox, and upon that account we ſhall begin with theſe.

The Deformities of the Skin *of the Face from the Small-pox.*

THE moſt part of the Deformities which happen to the Face, in conſequence of the Small-pox, are rather owing to thoſe who have had the Management of this Diſeaſe, than to the Diſeaſe itſelf.

They want to hinder the Small-pox from thickening the Skin, and leaving Pits and Scars upon it, but they frequently make uſe of Means which are readier to produce than prevent theſe Effects. Some, as ſoon as the Eruption begins to appear, apply Oil of Rapes to the Face, ſome Oil of ſweet Almonds, and others Oil of Nuts. There are others again who put Lard upon the end of a large Iron Fork, kindle it, and let it drop into Roſe-water; then they waſh it ſeveral times in freſh Roſe-water, till it becomes very white, and with this they anoint the Face. Others pick the freſheſt Lard, cut it into bits, and apply them over the Face; but all theſe greaſy Subſtances ſerve rather to ſhut the Pores than to open them, and they likewiſe make the Skin of the Face very thick and coarſe. A better Method is to take a piece of very lean Mutton, boil it very well, and dip a Spunge in the Broth, and with it gently foment the Face, taking care to

repeat

repeat this several times a day, till the Pustules of the Small-Pox are quite ripe, as they will be in a few days. Three Ounces of Mutton are sufficient for a Pound of Broth. I need not say any thing here of the care which ought to be taken of hindering the Patients in this Disease, to put up their Fingers to their Face, however itchy it may be; or to raise up the Crusts which begin to be formed. Every body knows how dangerous a thing it is for Patients in the Small-Pox to be humoured in this Point.

But what shall we say of the Folly of those People, who imagine that the best way of managing the Face in this Disease, is to cut or prick the pocky Pustules, as soon as they observe the Pus which is contained in them to grow white? They who follow this Method, imagine that thereby they hinder the Pus from eating thorough the Skin, which it would certainly do, say they, was it allowed to stagnate any time. But it is a constant Fact, that the Small-Pox never leave deeper Pits, than when the Pustules have been opened, whether with the Scissars, or with a Needle, or the Nails. The Reason of this is easily understood; for when you open the Pustules, and let out the Matter which they contain, you let in the Air in its place; and the Air being thus introduced, immediately dries and hardens the Cavities of the Pustules. This drying and hardening of the Cavities of the Pustules, hinders the Flesh below to rise again, and fill up the Hollows which the Small-Pox have made. On the contrary, when no Opening is made into the Pustules, and the Pus is allowed to dry gradually of itself, the Flesh is kept soft and tender, and has

has time to grow insensibly till the Pus is entirely hardened, and by this means to fill up the Cavities made by the Pustules. And thus, when the Crusts or Scabs are fallen off, there will be no inequality to be observed upon the Skin, but only red Spots, which will disappear of themselves in a few Weeks, especially if it is in Summer.

Another excellent Method of preserving the Face from being pitted with the Small-Pox, is to keep it from the Air. If this Part, which is exposed to the Air in the Small-Pox, as well as at other times, (though it is only the Air of the Chamber or Bed) was but kept close, it would not be more subject to be spoiled by this Disease, than the rest of the Body, which being always covered, is almost never marked. To keep the Face from the Air, you must take care to cover it with some sort of pretty strong stuff, cut in form of a Coif, and having its two foremost Borders only at such a distance from one another, as to allow the Patient to breathe freely. As to the Colour of this Face-cloth, as well as that of the Coverlet, it is no matter what it be. I take notice of this, because several People imagine, that in the Small-Pox only red Bed-cloths should be used, but that is a Mistake. What gave a Foundation to this Fancy was, that formerly your Workers of Coverlets made none of them thick, but such as were of a red Colour; which appears by a great Number of them that are still to be seen. As the red Coverlets then, upon account of their being thicker and better wrought, were warmer than any other, the Physicians, for that reason, preferred them in the Small-Pox;

Pox; and this is the whole Myſtery of the Affair. If, after what I have ſaid, they, who pretend that a red Colour has a ſpecifick Vertue in it for defending the Face againſt the Small-Pox, will perſiſt in their Opinion, it is needleſs to contradict them any farther upon that Head, as the Miſtake is of no dangerous Conſequence. The above Obſervation was made a long time ago, by the famous *Diemerbroek*, as one may ſee in his own Words which I have ſet down below *.

It will be anſwered perhaps, that the very Sight of Scarlet may help to promote the Eruption of the Small-Pox, and hinder them from ſpoiling the Face. But this is as great a Miſtake as the former; for the Sight of that Colour is more apt to hurt the Eyes and diſturb the Brain, than in the leaſt to aſſiſt in expelling the variolous Matter.

But

* *Omnes mihi errare videntur qui a rubro colore ſtragularum aliquid ſingulare expectant. Non enim color, ſed calor a ſtragulis provocatus, ad variolarum expulſionem facit. Illorum autem error hinc primam originem ſumpſiſſe videtur, quod olim, & etiam tempore avorum noſtrorum (ut videmus in noſtrâ familiâ, ex iſtis ſtragulis, quæ hæreditate ab illis ad nos pervenerunt) optima & craſſiora ſtragula rubro colore tingebantur; tenuiora aliis coloribus. Atque hinc, cum iſtius temporis medici, ægros ſudaturos bene contegi videbant, juſſiſſe ut ſtragulis rubris, id eſt melioribus & craſſioribus contegerentur. Hoc non ſatis perſpicientes Medici poſteri, putarunt antecedentes Medicos rubris ſtragulis ægros ſuos contegi voluiſſe, quia ex rubro colore aliquid ſingulare & notabile prodiiſſe obſervaſſent, quòd variolas foras eliceret.* Iſbrand. de Diemerbroek *de variolis & morbillis.* Lib. Singul.

BUT we have ſaid enough with regard to the Uſe of external Remedies in the Small-Pox, and ſhall add only one Word concerning the ordinary Method of treating this Diſeaſe with reſpect to internal Medicines. All I have to remark upon this Subject is, that thoſe heating Cordials, which People commonly give to Children in the Small-Pox, are apter to render the variolous Matter acrid and eroding, than to ſweeten it, and conſequently muſt have a bad Effect upon the Skin of the Face, or may produce ſomething ſtill worſe; as Death itſelf is frequently the Effect of theſe inflaming Draughts.

I PROCEED next to the Deformities of the Face, independant of the Small-Pox, ſuch as the following. 1. The Face full of red Pimples. 2. Freckles. 3. Marks upon the Face. 4. The Complexion livid. 5. Pale. 6. Coarſe. 7. Shining. 8. The Face decayed and wrinkled.

1. *The* FACE *full of red Pimples.*

THIS Deformity conſiſts in a Redneſs of the Face, attended with inflammatory Puſtules. Some imagine, that it is occaſioned by a hot Intemperature of the Liver, and hence it is called in French *Chaleur de foye*, that is, a Heat of the Liver. It is likewiſe called *Goute Roſe*, becauſe the Pimples which break out upon the Face, bear ſome Reſemblance in their Colour to the Fruit of a wild Roſe.

THE Cauſe of this Diſeaſe is an acrid thick Blood, that ſwells and erodes the ſmall Veſſels which are diſtributed to the Skin of the Face.

In

In order to clear thoſe Veſſels, the Maſs of Blood muſt be ſweetened and diluted; which may be done by the Uſe of Chervil and Crabs in Broth. This Broth ought to be made with a little Veal and Mutton, but no Beef. The Patient is to take a Meſs of it thrice a day, *viz.* in the Morning as ſoon as he riſes, then two Hours afterwards, and again an Hour before Supper, which ſhould be very light. He muſt waſh his Face frequently with Water in which a little Pimpernel has been ſteeped all Night cold. Half a Handful of this Herb is ſufficient for two Pounds of Water. It muſt be uſed ſcarce milk-warm, and never hot.

If the Patient drank Wine before theſe Pimples appeared upon the Face, he muſt leave it quite off; and if he did not drink any formerly, he muſt be adviſed to uſe it, but in a moderate Quantity. There are ſtrong Reaſons for this Practice, but they are too long to be explained here.

2. Freckles.

FAIR and delicate Complexions are ſubject to ſmall reddiſh Spots called Freckles, which in their Colour and Figure reſemble ſmall Lentils. Girls that are very fair are more liable to them than others. They are commonly occaſioned by the Heat of the Sun, and hence we ought to take care of expoſing Children to it. A young Girl who is obliged at any time to walk in the Sun, ought always to wear a Maſk and Gloves both glazed; for Freckles frequently appear upon the Hands and Arms, as well as on the Face. Some pretend to have particular

particular Secrets for curing Freckles; but these only consist in applying to the Face corrosive Waters, which make the Scarf-skin peel off, and afterwards leave the Face just as they found it: which is not surprizing, because the Freckles have not their Seat in the Scarf-skin; it is in the Skin itself. But as the Scark-skin is transparent, and allows the Freckles beneath it to appear, People are apt to imagine that it is the *Cuticula* they have to deal with, and that they have nothing to do but remove it in order to cure these Spots, which is quite false. But there is no need of such violent Remedies for destroying the Freckles. Whatever is capable of diluting the thick Humours which occasion these Spots, is proper for removing them; for they only proceed from an Humour obstructed in the small Vessels of the Skin. But what Remedies are capable of producing this Effect? They are not at all scarce. The Spirit of Wine only, mixed with a little of the Oil of Ben *, and applied to the Face every Night by the Help of a small Brush, will do the whole Affair, and three or four Drops of each are sufficient for each time. But there is one Circumstance to be observed here which is a little troublesome; and that is, the Person must be confined for several Weeks, if it is in Summer, in a Room with the Windows shut from the Sun-rising till he sets again, without which all the Remedies in the World will be useless. But, as it is scarce possible for People in Health to suffer so long a Confinement, and the Duties of Re-

* The Oil of Ben is likewise very good for Ringworms in the Face.

ligion oblige us abſolutely to go abroad, the beſt Method here is to go out very early, and return home before the Heat of the Day comes on. They who will not ſubmit to this Conſtraint, muſt be contented to remain as they are. After all, Freckles are no great Deformity, and beſides they frequently go away of themſelves, eſpecially in theſe Northern Countries. If inſtead of abſolutely confining yourſelf you go abroad in the Morning, the Face ought to be well covered with a Hood; I ſay with a Hood, becauſe, as you will readily imagine, it is only to the Fair Sex that I here ſpeak.

3. *Marks upon the* FACE.

THESE Marks are called in *French Envies*, becauſe they are attributed to certain Longings which the Mother has had during the time ſhe was with Child, for ſome things, the Marks of which are ſtamped upon the Infant, ſome upon the Face, and ſome upon other Parts of the Body. Some Children are born with the Figures of Cherries, Strawberries, Mulberries, *&c.* others with Spots of Wine or Milk, *&c.* either upon the Face, or ſome other Part. All theſe are owing to the ſtrong Imagination of the Mother, who while with Child had longed for theſe things, which could not be got immediately; and the Marks of them are impreſſed the more ſtrongly upon the Child, that the Mother's Longing could not be ſatisfied.

As to Spots of Wine, Milk, and the like, it is abſolutely impoſſible to remove them, and whoever takes in hand to do it, impoſes

upon you. That a Mark be capable of being cured, it must be connected to the Part only by a Stalk which may be tied about with a Thread, and this Stalk must be very slender, else I would not advise you to touch it. If the Stalk is slender, you must take a waxed Silk Thread, and tie about it gently. Next day tie it tighter, and so proceed, till at last the Cherry or Strawberry, *&c.* is quite deprived of Nourishment, Thus it will wither and drop off, and there will nothing remain but a little Scab upon the Part, which must be left to fall away of its own accord.

This is the whole Process: But I would advise you to use the Knife as little here as possible. If the passionate Longing which a Woman with Child has for certain things which she cannot immediately come at, is sometimes capable of producing these Deformities in the Child; the Sight of an Object which she regards with Aversion or Horror, has still stronger Effects. There are but too many Instances of this to be met with; and I wish that this Consideration would engage those who have it in their power to hinder so many lame People from frequenting the Churches, and exposing their Diseases and Deformities to view. But it is not these Deformities which I propose to speak of under this Article, where I have only such in view as proceed from the Mother's Longing while with Child.

4. *The Complexion brown, pale, yellow, tawny.*

When the Complexion is naturally brown, yellow, pale, or tawny, there is no Possibility

of changing it thoroughly: All that young Girls can do in this caſe, is, to have recourſe to Palliatives; not to red and white Paint, which they commonly make uſe of, and which hurts the Complexion; but to things that are more harmleſs, ſuch as, amongſt others, a little of Aſs's Milk, or Talc-water, applied to the Face. The way is, to take a little of Aſs's Milk new milked, wet a Linnen Cloth in it at Night when they go to Bed, then rub the Face with it immediately, and wipe it gently next Morning.

THE Talc-water muſt be uſed in the ſame manner, and it is prepared thus. Take Venice Talc, pretty ſoft, ſcaly, heavy, fat, greeniſh, a little tranſparent, and ſeparating into little Plates. Grate it down with a piece of Shark-Skin, and paſs the Powder through a fine Searce. After it is thus ſearced, take four hard Whites of Eggs, cut them thorough the middle, and fill the hollow Part of each of them with the Powder, after which put them all into a proper Glaſs or *Delft* Veſſel, ſet it in a Cellar without ſtopping the Mouth of it, let it ſtand till the Powder is diſſolved into a Water of its own accord, or at leaſt till it appears to be well ſteeped in Water. This is called Talc Water *, and muſt be very well kept, and applied to the Face every Night at Bed-time; for it is of no ſervice to apply it in the Morning.

THERE is another Water of Talc, as effectual as the former for beautifying the Complexion,

* I ſay nothing here of the Oil of Talc, ſo much boaſted of by certain Authors, and which I look upon as a Fable.

plexion, and as difficult to be prepared. They take twelve ſhelled Snails, and put them into an earthen Pan with three Ounces of the Powder of Talc, prepared in the ſame manner as above. They leave them in this Pan till they have conſumed the Powder, or the greateſt Part of it, and afterwards diſtil them. But as the Snails are not always alike hungry, it will be proper to change them till they conſume the Powder, which will not take up above three Days; and if they have not done with it in that time, it is a ſign they are not good, and you ought to take others. The Water diſtilled from the Snails is made uſe of the ſame way with the former. You have nothing to fear from theſe Remedies. They keep the Skin of the Face freſh and white, whereas the white and red Paint, with which ſo many Women diſguiſe themſelves, prey upon the Skin, and produce all the bad Effects which *La Bruyere* ſpeaks of, when he ſays, that if Women want only to pleaſe their own Eyes, they may imbelliſh themſelves according to their Taſte; but if is the Men that they would charm, and it is for them that they paint and ſet themſelves out, he proteſts that he has counted the Votes, and declares to them, on the part of all Mankind, or at leaſt of the greateſt number, that the white and red Paint makes them frightful and diſguſting, and the red alone makes them look old, and diſguiſes them. He ſays, that Men like as ill to ſee Women with Ceruſs upon their Faces, as with falſe Teeth or Wax Balls in their Mouth. That they all proteſt againſt the Artifice which the Women uſe to render them-

ſelves ugly. That it would ſeem as if God had reſerved this for Men, as the laſt and infallible Method to cure them of the Women. Laſtly, that if Nature ſhould make them, what they make themſelves by Art; that is, if they were to loſe in a Moment all the Freſhneſs of their Complexion, and have their Faces painted in the manner they do themſelves, they would be quite inconſolable.

THIS Obſervation of M. *la Bruyere* holds true in all Ages and Countries; but, without quoting a Number of Inſtances, we ſhall content ourſelves with that of the *Chineſe*. Paint has been uſed amongſt them time out of mind. It takes away their natural Whiteneſs, and gives them a Colour; but it hurts their Complexion ſo much, that, according to the Hiſtory of that Country, it is rare to ſee a *Chineſe* Woman, that is not wrinkled in her Youth, merely by the uſe of Paint. The Women in *France* are in the very ſame Condition. This Paint which they uſe at firſt, when there is no need for it, and only to heighten the Complexion a little, becomes afterwards in a manner neceſſary to conceal thoſe Blemiſhes which it occaſions upon the Skin, by withering and fretting it. So that we may ſay Paint draws its own Picture to the Life, in the following Verſes of one of our Poets*.

Par-tout où l'on m'employe, on me cache avec ſoin,
Le grand jour m'eſt un peu contraire,
Si je ſers d'abord ſans beſoin,
Je me rends bien-tot neceſſaire.

Tant

* *Poëſies de M.* Briſſard de Montaney, *Conſeiller au Preſidial de Bourg en* Breſſe.

Tant que je ſuis caché, bien ſouvent mon emploi
M'attire des cajoleries.
Mais je ſurprends des flatteries,
Qui ne s'adreſſent point à moi.

Je ſers en apparence, et je fais mille maux,
Je ſuis d'un fâcheux voiſinage,
Et je ronge enfin juſqu' aux os,
Ceux que je flatte davantage.

Whene'er you employ me, you carefully hide me;
I'm ſo ugly that none by Day-light can abide me.
If at firſt I am uſed for Fancy alone,
Yet a while, and without me there's nought to be done.

But tho' thus conceal'd, yet I'm often careſs'd,
Tho' it is not to me the ſoft Things are addreſs'd;
Only ſo far the Praiſe from my Miſtreſs I claim,
That without me ſhe ne'er wou'd have got ſuch a Name.

They miſtake me who fancy I'm what I appear,
Tho' I make thoſe who uſe me believe I'm ſincere.
I tell them like Angels I'll make them to ſhine,
While ſlily their Beauty I quite undermine.

How many handſome Women, of fine Complexions naturally, diſfigure themſelves with Paint!

A MODERN Author ſays, that to preſerve the Skin of the Face always beautiful, you ought to ſtop the Perſpiration by applying ſuch Remedies as have this Effect. But this Author is very much miſtaken; for, on the contrary,

whatever hinders the Face to perſpire, ſerves only to produce Pimples, Swellings, and other Deformities. It is for this Reaſon that the Face ſuffers more from the Small Pox, than any other Part of the Body, becauſe it is more expoſed to the cold Air, which hinders the free Perſpiration; and hence the variolous Matter is confined under the Skin.

WOMEN, *ſays this Author*, would always enjoy a young Look, if they could preſerve in it that Plumpneſs which it has in Youth, and which produces the white by the Tenſion of the Skin, and the red by the Fullneſs of the Blood-Veſſels. Colours, and all kinds of Paint, applied to the Face, make only a faint Imitation of what the Complexion ought to be.

THE Way of making a real Improvement upon the Complexion, *according to the ſame Author*, is to hinder the Face from perſpiring; by which means the Lymph and Blood will be happily obſtructed in the ſmall Veſſels, and the Skin made more tender. Hence is produced the true red and white in the Face, and no Wrinkles. Now as Oil hinders the Perſpiration, you have nothing to do but to rub your Face with ſome Compoſition of which Oil is the Baſis, and forbear the Uſe of Plaiſters, becauſe they only dry it, and render it more wrinkled *.

THE Author of this Diſcourſe has reaſon to talk againſt applying Plaiſters to the Face for helping the Complexion; but to recommend, as he does, the ſtopping of the Perſpiration in that Part, is a dangerous Advice. WE

* *Hiſt. de l'Acad. des Sciences, année* 1725. *Et Journ. des Sçav. mois d'*Aouſt 1728. vol. in 4°. pag. 464.

We read in the History of the Empire of the *Xeriffs*, that *Nuclai Ismael*, King of *Tafilet*, had a different Complexion, according to the different Passion which prevailed in him. Thus Joy made him look white, and the least Motion of Anger turned him quite black *. I know young Women who suffer the same way with this King; and the best Advice I can give People of this Constitution, is never to allow themselves to be put into a Passion. I know no better Method for preserving the Complexions of such People; but this Remedy is not easily practicable by all of that Sex, and in general, it may be said of the most part of them, what was formerly said of the Poets, *viz.* that they are easily provoked. *Genus irritabile Vatum.*

They whiten the blue Flowers of Hyacinth, by impregnating them with the Fumes of Sulphur, whereby they are made as white as if it was their natural Colour.

This Experiment, which it is in the power of every body to make, would almost persuade one, that it may be possible by the same means to whiten a brown Complexion. But this again is a thing not to be ventured upon, except with regard to the Hands, which we must remark by the bye are whitened by the same Fumes †. But with regard to the Face, the

* *Histoire des Cherifs, deuziéme partie.*

† *Sulphur etiam vulgare in usum ducitur a nonnullis ad menus depurgandas à colorum illorum quibus communiter* Λοφιχρόμοι *utuntur impuritate, excipiendo nimirùm, primò ejus incendi fumum manibus, id quod secreti*

Eyes and Breaſt would be too much endangered by ſuch an Experiment, not to mention the Cheeks and Lips, which would loſe all their Redneſs. For every thing is turned pale by the Fumes of this Mineral, and there are ſome People, who, to feign themſelves ill, ſmoke their Faces with the Fumes of Sulphur, as others with the ſame view perfume themſelves with the Smoke of Cummin *.

5. *The* COMPLEXION *wan, or the* Green-Sickneſs.

THE wan Complexion, otherwiſe called the *Green Sickneſs*, to which the Fair-Sex are ſo ſubject, proceeds commonly from the internal Piles, which are ſwelled, painful, and do not bleed, or from the Menſes being ſuppreſſed. When it is owing to the firſt Cauſe, you muſt introduce into the Anus, as gently and as far as you can, a bit of very freſh Butter, and repeat this ſeveral times for two or three Days; after which, inſtead of Butter, you muſt make uſe of Litharge. For this purpoſe, take ten or twelve-penny worth of Litharge of Gold well powdered, put it into a Silver Spoon, and add two or three Drops of fine Oil of Olives, more or leſs, to give the Litharge a proper Conſiſtence. Introduce this as far into the Anus as you can, and apply over it a Compreſs of Linnen, and continue this for ſome days. You muſt likewiſe take every Morning when you riſe, and at Night

loco habent multi. Math. Untzer. de Mechan. Uſu Sulphuris, p. 266.

* *Journ. des Sçav.* 17 *Fev.* 1710.

Night when you go to bed, a ſmall Porringer of Cow's Milk a little warm. By this means the Piles, which were hard and tenſe before, will decay like a withered Rennet, and be no more painful; the Complexion will likewiſe recover its natural Bloom. For the ſame end you may alſo uſe what we propoſed againſt the Piles, Book 2.

If the Chloroſis proceeds from the ſecond Cauſe mentioned above, you muſt have recourſe to Broths made of Veal, the Root of bitter Succory and Crabs, and continue the Uſe of theſe without any thing elſe. The moſt part of Medicines, made uſe of for promoting this Evacuation in young Women, are very hot, ſuch as Savine, Orange-peel, Wormwood, and the like; which, inſtead of relaxing and dilating the Veſſels, contract, ſhrivel them up, and obſtruct them, by ſtimulating. It is true, that theſe Remedies are propellent; but while they propel, they diminiſh the Diameters of the Veſſels, ſo that they will not allow the Blood to flow out, which Struggle muſt produce very pernicious Effects. For when the Blood is determined violently towards any Part, and the Veſſels through which it ought to paſs are contracted, what is to be expected from this Combat? I would adviſe Mothers, when their Daughters arrive at that Age wherein this Evacuation is expected, to take care not to do any thing in too great a hurry, but to aſſiſt Nature by ſuch Medicines as dilute the too thick Humours, and relax the overſtretched Veſſels; and thus you will act in concert with Nature, and Nature in concert with you, which is the only way of curing this

Diſeaſe. The way to prevail over Nature is to humour her.

6. *The* COMPLEXION *coarſe.*

THERE is nothing renders the Complexion coarſer than being much expoſed to the open Air and the Wind, eſpecially in Summer. Every body knows this; but there is one thing which People ſeem to take no notice of, and it is this, that Sweating makes the Complexion very coarſe. It dilates the Pores of the Face, and theſe being dilated, the Skin muſt neceſſarily appear coarſer. Young Ladies ought to give very great heed to this. Coarſeneſs of Complexion, when it is owing only to the open Air, is eaſily corrected with a little Oxycrate, if it is not of a long ſtanding. But that which proceeds from a Largeneſs of the Pores occaſioned by Sweating, is not ſo eaſily removed.

WHEN I talk of Sweating here, I do not mean a gentle Sweat, or one that is ſoon over, but long and frequent ones; eſpecially when in the time of Sweating, the Perſon has recourſe to the Fan. I cannot expreſs how rough and coarſe the Air of a Fan and Sweat, when they meet together, render the Skin of the Face. One Summer is ſufficient by theſe means to hurt a young Girl's Complexion very much.

SOME Women ſcrape their Faces with Bits of broken Glaſs, imagining thereby that they ſhall make the Skin of their Face very fine; but inſtead of that, they make it coarſer and harder, becauſe in the end it grows tough like Horn. Girls, ſeeing their Mothers uſe this

this Method, imitate them, and thus ſpoil their Complexions for ever.

THE Face ſhould not be rubbed with any thing that is rough; but when you have a mind to clean it, the beſt Method, after waſhing it with a little milk-warm Water and Bran, is to rub it gently with the Inſide of a Linnen-Cap which you have wore over your Hair for ſome Nights. There is nothing better for preſerving the Complexion.

7. *The* COMPLEXION *ſhining.*

THE Complexion, if you would have it beautiful, ought not to ſhine, but it ſhould reſemble that Bloom which you obſerve upon certain Fruits before they have been handled. People ſay, *the Bloom of a Complexion*, but not the *Luſtre*; becauſe this does not belong to it. The Lilly is white, but it has no Gloſs; though you ſay the Brightneſs of a Lilly. Snow is likewiſe white, but it does not glitter; though you ſay the Brightneſs of Snow. Roſes, with all their Brightneſs, are not at all ſhining. You ſay of a fine Complexion, that it is *compounded of the Roſe and Lilly*, without meaning that it ſhines; and in the ſame manner, you ſay a ſnowy Complexion, without ſuppoſing that it glitters.

Mille fleurs fraîchement éclоſes,
Les lis, les œillets et les roſes,
Couvroient la neige de ſon teint,

Her

Her Beauty to the Eye discloses
A thousand fresh-blown Flowers and Roses,
Lillies and Pinks, which sweetly grace
The snowy Whiteness of her Face.

Says M. *de Voiture.* Alabaster does not shine, though it is white, and when the Poets speak of a Breast of Alabaster, they do not thereby mean that it is shining.

In short, a fine Skin does not shine at all, although by its Whiteness it appears bright. A shining Face is like that of a Wax-Babe. You ought then to avoid having a shining Face, and for this purpose you must not imitate the Low-life Girls, who rub their Faces Evening and Morning with Broth, till they make them shine like a Mirrour; and by this you may know them wherever you meet them.

In general, the Face ought never to be too much rubbed, for fear of taking away its Bloom; which, if it is frequently rubbed off, does not return again.

8. *The* Complexion *withered.*

IT is not surprising to see old People withered, but some young Persons are not exempt from this Deformity, which (when it is not owing to Paint) proceeds from a Heat in the Bowels that dries and withers the Skin of the Face. To prevent or correct this Deformity, you must observe the following Rules:

1. You

1. You muſt abſtain from Tea and Coffee, at leaſt you muſt not drink Milk with them; ſhun all Ragoo's, all Foods that have Pepper or too much Salt in them, all Kinds of Spiceries, Wine, and all vinous Liquors, whether natural or artificial; all Ratifia's, all Sorts of *Champain*, all Sweetmeats, and ſuch things, which overheat the Blood, and thereby render the Skin dry and wrinkled. 2. Put yourſelf upon a Diet of Cow's or Aſs's Milk; eat plenty of Soop with a good deal of Succory or Lettice in it, and drink every day ſome Glaſſes of Barley-water. 3. Chuſe a Houſe where the Air is not too dry, and in caſe it is, correct it every day (if in Summer) by ſcattering a good deal of freſh Vine-Leaves upon the Floor of your Chamber. 4. You muſt neither wake, nor ſing too much, and let no Powder fall upon your Face while you are dreſſing. 5. If it is Winter, you muſt not ſit over-againſt the Fire, nor too near it; and if your Face is turned towards it, have always ſomething to ſcreen it. 6. During the Froſt in Winter, do not expoſe yourſelf to the cold Air with your Face uncovered; and when you return home, go not near the Fire too ſoon. 7. You muſt have recourſe to gentle rubbing all over the Body, to preſerve or promote a free Circulation of the Blood. For when the Blood circulates freely, ſo as its Courſe is neither too ſlow nor too quick, and conſequently the nouriſhing Juices, which are diſtributed to the different Parts of the Body, neither ſtop too long nor are hurried too quickly through the Veſſels, the Complexion is always freſh, provided that theſe Juices are wholeſome,

which

which may be obtained by obſerving a good Regimen.

By following the above Rules, the Fading of the Complexion may be prevented or corrected, but only in your youthful Years; for it is childiſh to imagine, that there are any Secrets able to prevent the Effects of Old Age upon the Face. I remember what I ſaid upon this Subject in the Journal *des Sçavans* *, concerning a pretended beautifying Water. I hope you will not take it amiſs that I inſert that Article here, inſtead of ſending you to the Journal to look for it. This beautifying Water is made publick by an Advertiſement printed at *Paris*, for the Widow *Mergé* in St. *James*'s-*Street*, at the *Cock*; where it is ſold. In that Advertiſement are celebrated the chimerical Virtues *of a Water compoſed of the moſt rare and exquiſite Simples that Nature produces, which being applied to the Face, repairs all the Breaches occaſioned there by Old Age. This Water, ſays the Publiſher, which was never known in any Part of* France *before, nouriſhes the Skin, and gives it a pure Whiteneſs, preſerves the Delicacy of the Features, gives a new Glow to the Complexion, and as natural an Air of Freſhneſs after it is dry and withered, as the wholeſomeſt Blood does in the healthieſt Body. It is demonſtrable, ſays he, by a hundred Examples, that they who make uſe of it are not ſenſible that Age has any effect in diminiſhing the Freſhneſs of the Complexion, either in the Face or Neck; for it quite removes all the Wrinkles.*

After a great many other Encomiums, which I here omit, the Author of the Memoir aſſures

* *Journ. de Lundi 3 Août. année 1722.*

aſſures us, that all he ſays of this Water has been confirmed by ſeveral Experiments, in Preſence of his Majeſty's chief Phyſician, who, on his part, certifies that he was let into the genuine Compoſition of the Water, after making the Experiments mentioned in the Memoir. He further adds, that it was in conſequence of theſe Experiments, and for the Good of the Publick, that he conſented the above Water ſhould be diſtributed. It is hard, after all this, to find a Remedy more authentically vouched. Accordingly, as the Author of the Memoir, for his own Intereſt, could not make ſuch a favourable Approbation too publick, he takes care to publiſh it in the following manner:

" All theſe Experiments have been veri-
" fied before his Majeſty's chief Phyſician.
" All the World, I believe, is acquainted
" with the Character of this worthy Phyſician,
" upon which account I have ſubjoined to
" my Memoir his Approbation, which is as
" follows:

" We underwritten, Counſellor in Ordi-
" nary to the King in all his Councils both
" of State and private, chief Phyſician to his
" Majeſty, Superintendant-General of the
" Waters, Baths, Mineral and Medicinal
" Fountains of *France*, Greeting. Upon the
" Teſtimony of a great many creditable Peo-
" ple, of the good Effects of the *beautifying*
" *Water*, prepared by Mr. *Lambert*, in taking
" away Pimples and Redneſs of the Face,
" keeping the Complexion always ſmooth,
" whitening the Skin, and preſerving it from
" being pitted with the Small-pox, we conſent

" that

" that the ſaid Mr. *Lambert*, for the Good of " the Publick, ſell, and diſtribute it, as we " know its true Compoſition, and have tried " all the Experiments mentioned in the Me- " moir which he has publiſhed. In Confi- " dence of which, we have ſigned theſe Pre- " ſents, which we have likewiſe made our " Secretary in Ordinary ſubſcribe, and ſeal it " with our Arms. Done at *Paris*, at the " Caſtle of *Thuilleries*, in the King's Preſence, " the twelfth of *February* 1722. *Signed* Do- " DART."

If this boaſted Water, which, according to the Memoir, prevents Old Age from withering the Complexion, and wrinkling the Face, had been diſcovered in *Horace*'s Time, that Poet would not have tranſmitted the following mortifying Verſes to Poſterity:

" Eheu fugaces, Poſthume, Poſthume,
" Labuntur anni, nec pietas moram
" Rugis, & inſtanti ſenectæ
" Adferet, indomitæque morti.

Here *Horace*, in effect, ſays, that it is as impoſſible to prevent the Wrinkles of Old Age, as it is to avoid Death itſelf *.

In

* It muſt here be remarked, that the Doctor, in his Approbation, does not repeat thoſe Promiſes contained in the Memoir, *viz.* That this Water repairs all the Breaches of Old Age; and that they who uſe it do not perceive that their Complexion decays by Years. Hence it is plain, that theſe Encomiums have been added to the Memoir, ſince the Doctor's Approbation.

In the Hiſtory of *Peru*, by *Peter Chieza*, there is an account of a Fountain in *America*, which waſhes away all the Marks of Old Age. But as the pretended Virtue of this Fountain is not ſupported by the Teſtimony of any Phyſician, nor the Truth of it confirmed by a Certificate from any other Perſon, every body is left at liberty to call it in queſtion.

In the North of *Napolis* in *Romania*, in the *Morea* in *Greece*, there was formerly, according to ſome Authors, the celebrated Fountain of *Canathe*, in which, as *Pauſanias* writes, *Juno* who went there to bathe every Year, found the means of repairing thoſe Breaches, which Time made upon her Beauty. But this, which was perhaps the famous Fountain of *Youth*, ſo much celebrated by certain Authors, has loſt all its Virtue, if ever it had any.

We read in the Decads of *America*, by *Peter Martyr*, ſurnamed *Anglerius*, the Hiſtory of an old Man, who, to procure himſelf at leaſt the Appearance, if not the Vigour of Youth, bathed himſelf in a certain Fountain; by the means of which, he at laſt gained his Point of appearing young ſo far, that the freſh Air of his Countenance attracted the Love of a very amiable Woman, who made choice of him for her Huſband. But beſides that, this Fountain perhaps never exiſted any more than that of *Juno*; there ſeems at leaſt at this day to be no more reality in it, than in the other. Thus Women, who would appear young in ſpite of Old Age, would do well to have recourſe to this beautifying Water above-mentioned, if it has ſuch Effects as they give out.

THERE is mention made of an Herb, which is ſaid to grow about *Huon* in *Bourdeaux*, called the Herb of Youth, bearing a ſmall Berry, the Juice of which, ſay they, has the Property of giving Women, when they begin to decline, as freſh and ſmooth a Complexion as they had when they were very young. This Herb ſeems to be amongſt the Number of thoſe which the Author of the Memoir had the happineſs to find out; and with which, if we may believe him, he prepared his Chimæra, I mean his beautifying Water.

BUT we have inſiſted long enough upon this childiſh Fancy, of being able to prevent the Wrinkles and Decays of the Complexion occaſioned by Old Age. I ſhall now return to the Advice I gave before concerning Friction, which is ſo uſeful for preſerving or promoting a free Circulation of the Blood, and by this means helping to enliven the Complexion; and as gentle rubbing has this effect upon the Circulation, it muſt certainly be of great ſervice to the Complexion. For when the Blood circulates well, that is to ſay, neither too ſlow nor too quick, as it meets with no ſtop in this equal Motion, neither on the Part of the Humours, nor the Veſſels, the Complexion muſt neceſſarily be thereby improved. The Complexion ſhows whether the Health is in a good or bad State, and this good or bad State of Health depends upon the eaſy or difficult Paſſage which the Blood meets with while it circulates through the Body. But gentle rubbing with ſoft Linnen contributes very much to regulate the Circulation, and in conſequence of that to enliven the Complexion. Thus,

when

when we ſee a Woman of a freſh Complexion, we preſently judge that ſhe is in a good State of Health. All the World forms this Judgment; and M. *Deſpreaux* expreſſes himſelf very ſtrongly with reſpect to this, when in his tenth Satire, ſpeaking of the Director, who, notwithſtanding the Freſhneſs of his Complexion, wanted to paſs for very ill, ſays,

Bon! vers nous à propos, je le voy qui s'avance.
Qu'il paroît bien nourri! quel vermillon! quel teint!
Le Printemps dans ſa fleur ſur ſon viſage eſt peint,
Cependant a l'entendre, il ſe ſoutient à peine,
Il eut encore hier, la fiévre et la migraine,
Et ſans les prompts ſecours qu'on eut ſoin d'apporter,
Il ſeroit ſur ſon lit, peut-être à tremblotter.

Mark how well fed he is, how plump his Cheek!
How freſh his Colour, and his Skin how ſleek!
The florid Spring we in his Face behold,
His Paunch how prominent, his Front how bold!
And yet to hear him groan, or ſee him ſtrain,
You'd think that he ſupports himſelf with Pain.
He, yeſterday, was with a Fever ſeiz'd,
And a ſhort burning Fit diſturb'd his Reſt, &c.
OZELL.

GENTLE Friction produces always very good Effects upon the Blood, whether as it facilitates its Courſe from the Heart to the Extremities, or from the Extremities to the Heart; or whether it moderates and retards it when it is too violent, ſo as to hinder the Body

Body from being nouriſhed as it ought. For when the Blood circulates with too much Rapidity, the nouriſhing Juices are not allowed time to ſtop where they ſhould, and thereby the Body becomes dry, which is extremely hurtful to the Complexion. *Proſper Alpinus* ſays upon this, that the *Egyptian* Ladies, who make a great deal ado about their Complexions, are at great pains, by the Uſe of gentle rubbing, to prevent their growing lean *.

THERE are three Kinds of Friction; one rough, one gentle, and one between theſe two. Rough Friction, eſpecially when it is done haſtily, puts in motion the thick Humours before they are ſufficiently attenuated, and puſhes them into the ſmaller Veſſels, which dilates them beyond their natural Capacity, and makes them loſe their Tone; and hence gives occaſion to Obſtructions, which, by hindering the free Circulation of the Blood, are very hurtful to the Complexion, the Beauty of which muſt neceſſarily decay, when the Blood circulates with difficulty. There are two Precautions neceſſary to be obſerved in the Uſe of Frictions. The firſt, is not to have recourſe to them, unleſs the *Primæ Viæ* are quite eaſy; that is to ſay, unleſs the Stomach and Inteſtines are ſufficiently empty. The ſecond is, after the rubbing is over, to put on immediately a Waiſtcoat or Bodice a little tight; becauſe when the Body is gently braced, the Blood circulates eaſier.

A GREAT many Ladies have recourſe to Glyſters to make their Complexion lively, and they are of uſe when they are right managed. But

* *De Med. Ægypt.* cap. 8.

But the moſt part abuſe them, and by making too frequent uſe of them, render the Face pale and wan; which is far different from a beautiful Complexion. A moderate Openneſs of the Belly contributes to a free Circulation of the Blood, upon which depends the Freſhneſs of the Complexion, as we have already remarked. But when there is a Looſeneſs, and eſpecially if it proceeds from the too frequent Uſe of Glyſters, the Skin of the Face becomes pale, and the Complexion grows wan. The reaſon of this is, that when you take too many Glyſters, you do not leave time enough to the Inteſtines to ſeparate the nutritious Juices from the Excrements, but they are both carried off together; ſo that by depriving the Blood of a great Quantity of nouriſhing Juices, which uſed to be ſent to it from the Inteſtines by the lacteal Veſſels, the Want of that Supply muſt appear upon the Face, to which Part a conſiderable Quantity of the pureſt Particles of the Blood is firſt ſent.

The Gums.

HAVING done with thoſe Parts of the Face which are moſt expoſed to view, we come next, according to the Plan before laid down, to ſpeak of thoſe which preſent themſelves when we open the Mouth, *viz.* the Gums, the Teeth, and the Tongue, with which I ſhall finiſh the *Orthopædia*.

Those Gums which are red, firm, ſmooth, neither too thick, nor too thin, and have the Teeth neatly joined within them, are a great Ornament,

Ornament, provided that every thing about the Teeth be proportionable.

THE deformed Gums are, 1. The livid ones. 2. The Gums like Hair-caps. 3. The Gums too thin. 4. The Gums pale. 5. The Gums flaccid. 6. The uneven Gums. 7. The Gums fretted. 8. The inflamed Gums. 9. The Gums with Excrefcencies.

1. *The* GUMS *livid.*

THE livid Colour of the Gums generally proceeds from the Blood ſtagnating there, which is owing to a Fault in the Circulation. The Method of preventing and correcting this Defect, is to rub the Gums carefully every Morning with a Linnen Cloth a little rough, and to pick them from time to time, but very gently, with the Point of a Golden or Ivory Tooth-pick, and not with a Quill. When I ſay you muſt pick them gently, I would have you in the mean time to make them bleed a little; for this muſt be done, elſe the Rubbing with the Linnen Cloth will not have force enough to reſtore the Circulation in the Part.

BUT in picking the Gums to make them bleed, you muſt take care not to do it where the Teeth are joined to the Gum, but only in the middle of its Breadth, at ſome diſtance from the Teeth, without which you would run the riſque of making them fall out; but by obſerving this Precaution, you have nothing to fear.

BLEEDING ſometimes at the Arm muſt not be neglected here, and perhaps even at the Feet, in Women, at proper times. Sweetening Medicines are likewiſe of ſervice.

FURTHER, I think myſelf obliged to warn you in general, (as a learned Author has done a long time ago) that the Uſe of Leeks is very hurtful to the Gums *. This Precaution is of great conſequence, upon account of young Ladies educated in Convents, where their Soop is made up almoſt entirely of Leeks. I am certain the religious Matrons will be far from taking this Advice amiſs, and whatever is ſo uſeful to their young Wards, muſt do them a pleaſure. But ſince we are talking of the Qualities of Leeks, we muſt obſerve upon this occaſion, that they are alſo hurtful to weak Eyes, and cauſe reſtleſs Nights by the troubleſome Dreams which they commonly raiſe †. This is the opinion of the great *Schroder*, and it is founded upon Experience.

2. *The* GUMS *like a Hair-Cap.*

SOME Gums are dinted like quilted Cuſhions or Hair-Caps, ſo that you would ſay when you look at them, that they were made to put Pins into. Theſe Sort of Gums are very deformed of themſelves, but they occaſion a ſecond Deformity no leſs remarkable; which is, that they puſh the Lips outwards as

* *Porrum gingivas frequentiore uſu corrumpit.* Gorterius *de Sanitate tuendâ.* Lib. vii. cap. xix.

† *Frequens porri uſus, ſomnos turbulentos inducit, viſuique officit.* Johan. Schrod. *Pharmac. Med. Chym.* Lib. iv. cap. 1. *De Alterantib. primar.*

if there was ſome Cruſt of Bread ſticking between them and the Gums. Another Inconveniency which attends this, is, that they marr the Speech, and hinder the Articulation of a certain Number of Words, ſuch as thoſe, for example, which cannot be pronounced without contracting the Lips; inſomuch that thoſe Words which, in order to their being pronounced, require that the Lips be advanced, as *Voice*, *Velvet*, and others of that kind, are the only Words which they can pronounce eaſily.

THIS Deformity proceeds from too great an abundance of nouriſhing Juices being ſent to the Gums, whereby their Veſſels are filled too much; and hence to cure it, you muſt rub them frequently with ſomething aſtringent and repellent, which is able to give the Fibres ſuch an Elaſticity, as may be capable of driving theſe Juices inwards, and thus put a bar in their way, ſo to ſpeak. Of all the Aſtringents that you can uſe upon this occaſion, the beſt is Knot-Graſs, which we have mentioned ſo often before.

TAKE a Pugil of this Herb, bruiſe it in the hollow of your Hand with your Fingers, and rub your Gums with it ſeveral times a day, eſpecially in the Morning when you get up. But you muſt continue this ſome whole Months without Intermiſſion, and at laſt the Gums will recover their natural Size, and you will not be troubled any more with this Deformity.

THE next Deformity we come to talk of, *viz.* the Thinneſs of the Gums, is quite oppoſite to this, which we have juſt now been conſidering. For as this is owing to the Gums

Gums receiving too much Nouriſhment, the one we now proceed to is occaſioned by the Want of it.

3. *The* Gums *too thin.*

WHEN the Gums are too thin, it is owing to one of the two following Cauſes, *viz.* either there is not a ſufficient Quantity of Nouriſhment ſent to them, or their Fibres are too rigid to obey the Force of the nouriſhing Juices diſtributed to their Subſtance. Theſe are the two Cauſes, one or other of which you have to ſtruggle with, *viz.* the Want of ſufficient Nouriſhment, and the Reſiſtance of the Veſſels. As to the firſt, it is not to be cured; but the ſecond may be removed by relaxing the Gums by Emollients, as the Roots of Mallows, and of Marſh-mallows, kept a long time in the Mouth and chewed. Or you may uſe the Tablets of Mallows, and Marſh-mallows, which are commonly taken for the Cough; and as they cure this only by relaxing the Veſſels, they muſt conſequently be of great ſervice here in making the Fibres of the Gums ſufficiently pliable. But theſe Remedies muſt be very long continued; for if you imagine that, in order to remove this Complaint, it is ſufficient to uſe them now and then, you do but deceive yourſelf. We proceed next to the pale Gums.

4. *The* Gums *pale.*

THE Paleneſs of the Gums is owing to the Blood's being ſent to them in too ſmall a

Quantity. The Method of drawing the Blood that way to make them red, is to rub them every Morning for ſeveral Weeks with a litt Muſtard, or a ſmall Leaf of Rocket.

5. *The* Gums *flaccid.*

ONE Thing which contributes very much to the Beauty of the Gums, is their being firm and tenſe. A Gum that appears flaccid and ſoft, looks diſagreeable, and even ugly, when the Mouth is open. The Way to make them firm, is to waſh them every Morning, and after every Meal with a little Water and Verjuice mixed together. The Water ought to be chalybeated, and two Parts of it mixed with one of Verjuice. In order to chalybeate it, you have nothing to do but to extinguiſh a Piece of red-hot Iron in it two or three times.

6. *The* Gums *uneven.*

THERE are ſome Gums which one would ſay have their Surface all beſprinkled with Millet-Seed, they are ſo rough and uneven. Theſe are very ſmall Pimples, formed under the Skin, which, by continuing there a long time, become at laſt as hard as Millet-Seeds. They require powerful Reſolvents to diſcuſs them, and there is ſcarce any but the Root of Pellitory which can do it. You muſt put a little of this between the Gums and the Lips, but renew it frequently, and let it lie for a little while every time. A little bit of Cryſtal Mineral, made uſe of the ſame way, is likewiſe

wiſe very good. In the mean time you ought to rub the Gums with your Finger.

As the Root of Pellitory is very hot, you ought, after uſing it, to waſh your Mouth immediately with Water and Wine.

7. *The* Gums *fretted.*

THE moſt part of Children, whoſe Gums are fretted and ſcorbutic, have them ſo only from the Sweet-meats which they eat. You ought never to give Children any Confections, neither dry, nor baked, nor liquid; nor ſhould they be allowed to eat Sugar-Plumbs. *Deſpreaux* ſays,

Que de tout mets ſucrés, ſecs, en pâte ou liquides,
Les eſtomacs dévots toujours furent avides.

Syrups and Sweetmeats from her Houſhold Stores,
Faſt do they fetch, and he as faſt devours;
Rich Sugar-Cakes ſuch pious Paunches pleaſe,
Not the ſweet Bloom's more grateful to the Bees, &c.
Ozell.

The ſame thing may be ſaid of the Stomachs of Children. Sweet-meats are very juicy, and they eat them greedily; but here you muſt not conſult their Taſte. What is to be done then? You muſt give them Kick-ſhaws inſtead of them, if they will but take them. Women, for the moſt part, when they go a Viſiting to a Houſe where there are Children, are ſure to carry a good deal of Sweet-meats to give them.

This is by no means a proper way of making their Court to Parents. But thus they load Children with Confections; that is to ſay, with ſuch Things as fret their Gums, ſeparate them from the Teeth, and ſpoil the Mouth. You need not be ſurprized after this, that ſo many People have their Gums fretted. But how is this Deformity to be corrected? It is difficult to find an infallible Remedy, but in the mean time there is ſtill hopes of curing it.

EQUAL Parts of Lime-Water and the Spirit of Scurvey-Graſs are of great ſervice here; as likewiſe the Eſſence of Aloes and of Myrrh, mixed in equal Quantities. The Gums muſt be rubbed two or three times every day, with one or other of theſe Mixtures, and this Method muſt be continued for ſome Months. But this is not ſufficient, if you do not take care at the ſame time to ſweeten the Blood; and I know nothing better for this than the uſe of Cow's Milk, after the Body has been prepared by bleeding and purging. In the mean time all Sweet-meats, all Food that is peppered or ſpiced, all ſharp Wines, and every thing that renders the Blood acrid muſt be abſtained from.

8. *The* GUMS *inflamed.*

THE Inflammation of the Gums conſiſts in a hot painful Tumour, which communicates itſelf to the Cheeks, and ſwells them very much. This Inflammation proceeds from Obſtructions occaſioned by a Cold in the Head; and therefore the Remedies proper in this caſe muſt be of the deobſtruent kind, and a little hot

hot as to their Quality. First, then, you must wash your Mouth frequently every Morning with Water, in which the Leaves of Baum have been boiled. 2. Remember every Night to hold in your Mouth, for a long time together, two or three Spoonfuls very hot of Cow's Milk boiled with Jujebs. 3. Apply afterwards a roasted Onion to the Cheek hot, and let it lie till next Morning; and this Method must be continued several days, till the Cure is compleated.

9. *The* Gums *with Excrescencies.*

YOUNG People have frequently Excrescencies upon their Gums, and these Excrescencies are soft, indolent, and connected to the Gums by a little Stalk like that of a Strawberry. This Disease is no way dangerous, but it occasions a great Deformity; for it makes the Lips protrude forwards in a disagreeable manner, and hinders the easy Pronunciation of some Words, like the Gums when they are too large *. As to the Cure, there is nothing required but to tie the Stalk of the Excrescence pretty tight with a Silk Thread, and make it tighter every day for three days running, at the end of which time it will drop off, for want of Nourishment, of its own accord. After it is fallen off, you must touch the Cicatrix with a little Spirit of Vitriol, or of Sulphur, and then wash it with Plantain-Water a little warm.

* See what we have said, above about the Effects, which too large Gums produce upon the Speech.

Of the TEETH.

THERE remains nothing now, to finiſh the laſt Book of the Orthopædia, but to ſpeak of the Teeth and the Tongue, which we next proceed to.

THE Teeth, in order to preſerve them perfectly beautiful, require a vaſt deal of Care. For this purpoſe you muſt take them under your Management as ſoon as they begin firſt to puſh out in Children; and always remember, that if they meet with any Obſtacle when they are a coming, and you are not at pains to make them cut eaſy, you muſt not expect that either the firſt Teeth *, or thoſe which ſucceed them, will ever be handſome. But how ſhall the firſt Teeth be aſſiſted in puſhing out? The Means of doing this are next to be propoſed.

The Means of helping the firſt TEETH *to puſh out.*

THE firſt Teeth, as we have elſewhere remarked †, and it is proper to be repeated here, find a difficulty in puſhing out, either becauſe the Nouriſhment which is neceſſary to make them grow faſt, and conſequently prevents their cutting the Gum too ſlowly, is not carried to them with ſufficient Force; or becauſe the Body of the Tooth is of too ſoft a Conſiſtence;

* The firſt Teeth are the Milk-Teeth.

† *Examen de diverſes points d'Anatomie, de Chirurgie, de Phyſique, de Medicin,* &c. *A* Paris *chez* Chaubert, *Quay des* Auguſtins.

ſiſtence; or laſtly, becauſe the Fibres of the Gums being too flaccid and pliant, allow themſelves to be ſtretched by the Tooth inſtead of breaking. Theſe three Cauſes concur ſometimes all together, ſometimes only two of them, and ſometimes but one. But whether one or more of theſe Cauſes be to blame, a difficult Teething is always attended with a ſlow tearing of the Gums, which muſt produce violent Pains, and ſometimes protracts them for whole Weeks, ſo that they are quite reſtleſs both Day and Night. Theſe Pains, accompanied with Watchings, hinder the Milk to digeſt; and this being indigeſted, degenerates into a ſharp ſerous Liquor, which ſtimulates the Inteſtines, occaſions Gripes accompanied with Looſeneſs, and ſometimes even Convulſions, by its violent Irritation upon the nervous Syſtem. The little nouriſhing Juice which it produces, and which ought to enter into the lacteal Veſſels, is carried off by the Looſeneſs, and the Body being thus deprived of Nouriſhment, falls into an Atrophy, which either ſoon proves mortal, or hinders the Teeth from acquiring that Strength which is neceſſary to make them puſh their way eaſily. In this laſt caſe they have little chance to be well ſhaped, well ranged, and have a beautiful Appearance. In the mean time theſe firſt Teeth prepare Sockets for thoſe which ſucceed to them, and it is owing to the right Diſpoſition of theſe Sockets, that the ſecond Set of Teeth is beautifully ranged.

What I have ſaid of the Cauſe which hinders the firſt Teeth to puſh out, is a Doctrine very different from what you commonly hear

amongſt the Keepers of Children, Midwives and Nurſes, who believe that to aſſiſt the cutting of the Teeth, recourſe ought always to be had to Emollients, and for this purpoſe they make uſe of Hare-Brains, the Blood of a Cock's Comb, and ſuch like ridiculous Applications, imagining that theſe ſoften the Gums.

It is certain that Emollients, at leaſt if the Gums are not inflamed, muſt, 1. Weaken the Force of the capillary Arteries, which carry the Nouriſhment to the Teeth. 2. Hinder the Teeth from growing ſufficiently hard to cut the Gum. 3. Relax the Fibres of the Gums already too flaccid, and by theſe three Effects, any of which is ſufficient to do a great deal of miſchief, hinder the cutting of the Teeth, while you mean to promote it. Inſtead therefore of having recourſe to Emollients to help the Teeth to cut, you ought on the contrary, according to a true mechanical Principle, which I have largely laid down, make uſe of ſuch Means as are able, 1. To increaſe the Force of the ſmall Arteries which convey the Nouriſhment to the Teeth. 2. To have ſuch an Effect upon the Gums, as that they may yield to the firſt Puſh which they receive from the Teeth; in the ſame manner as a Thread, which, when it is violently ſtretched, breaks with the ſlighteſt Impulſe, but ſuffers a great number of Efforts, and much ſtronger ones, before it breaks, when it is kept ſlack.

You muſt have nothing to do then with the Brains of Hares, nor of any other Animals, nor with the Oil of ſweet-Almonds, and other

other emollient Applications, which commonly make the elaſtick Fibres of the Gums flaccid, and ſo render them leſs capable of breaking, and giving way to the Teeth. Hence, inſtead of breaking, they allow themſelves to be more and more ſtretched, and this perpetual Extenſion is ſo much the more painful and dangerous, the leſs that it is capable of dividing the Gums.

WHAT is to be done then in this caſe? You muſt rub the Child's Gums gently with your Fingers, which rubbing produces three good Effects; 1. It renders the too flaccid Fibres more elaſtick, hard, and eaſily broke. 2. It preſſes the Gum againſt the Edge of the hard Tooth which is ready to cut it, and by this means obliges it to give way in a ſhort time. 3. It blunts the Feeling of the Gum, and conſequently diminiſhes the Pain. It is for this reaſon that the Corals which they give Children, and with which they rub their Gums conſtantly, are of ſo much ſervice, whether they are tipped with Cryſtal, Wolf's Tooth, or any other ſuch like Subſtance. It is likewiſe for this ſame Reaſon, as a ſkilful Anatomiſt * judiciouſly obſerves, that the Teeth of the upper Jaw puſh commonly ſooner out than thoſe of the lower; the upper Gum being moſt apt to rub againſt the Nipple, while the Child is a ſucking. And indeed it conſtantly happens, that when the Child puts any thing into its Mouth, the upper Gum ru-

* *In ſuperiori maxillâ utplurimùm infantibus dentes priùs erumpunt, raro in inferiori; quia papillis uberum ſuperior maxilla magis atteritur ac proritatur, quam inferior.* Adrian. Spigel. *de formato Fœtu*, Cap. VI.

more againſt it than the lower. If you will try this by putting your little Finger into your Mouth, and ſucking it, in the ſame manner as Children ſuck their Nurſes Nipples, that is to ſay, by making the lower Jaw move alternately and inſenſibly from the Right to the Left, and from the Left to the Right; you will find that the Finger merely lies upon the lower Jaw, and the Motion of this Jaw from Side to Side makes the Finger move againſt the upper Jaw in the very ſame manner.

NATURE herſelf inſtructs us in this Point. Children, who cut their Teeth with difficulty, put their Fingers to their Gums of their own accord; they rub them, and gnaw their Nurſe's Nipple conſtantly. The Young of all Animals which ſuck, as ſoon as their Teeth begin to cut the Gum, are always wanting to gnaw things which make ſome Reſiſtance. Nature teaches this Leſſon, and you have nothing to do but to follow it; and if the Brains of a Hare, or the Blood of a Cock's Comb, and ſuch like ridiculous Applications, have ever ſeemed to be of ſervice in Teething, the Virtues aſcribed to them have been meerly the effect of Friction.

HIPPOCRATES makes three important Remarks upon Teething, that favour the Hypotheſis which I have laid down. The firſt is, *That in Children the Teeth cut the Gum eaſier in Winter than in Summer.* The ſecond is, *That generally ſpeaking Children who incline to be lean cut their Teeth eaſier than thoſe who are very fat.* The third is, *That Children who are looſe in the time of Teething cut their Teeth eaſieſt.* Theſe Obſervations may eaſily be applied to the

the Hypotheſis above-mentioned; for you know that the Fibres are not ſo flaccid in Winter as in Summer; that lean Bodies have them leſs lax than thoſe that are fat; and that the Looſeneſs muſt carry off thoſe ſerous Humours which relax the Fibres.

WHAT I have ſaid of the Fibres, I may ſay likewiſe of the Bones; for they are more brittle in Winter, and conſequently more hard. Hence it follows, that in Winter more Cauſes concur to make the Teeth cut eaſily, than in Summer. Firſt, the Arteries have more force, and therefore carry the Nouriſhment more quickly to the Teeth, which are yet confined within the Gums, and ſo aſſiſt their Growth. Secondly, the Subſtance of the Teeth is more hard, which renders them abler to cut the Gums. Thirdly, the Fibres of the Gums are not ſo much relaxed, and conſequently are more eaſily cut by the Points of the Teeth.

WHEN therefore a Solution of Continuity by Inciſion is wanted, as in this caſe, where the Teeth ought to cut the Gums, you muſt not have recourſe to Emollients to promote this Solution. A Surgeon, when he wants to cut through the Skin, does not go to relax the Part where the Inciſion is to be made, but on the contrary he makes it as tenſe as he can.

EMOLLIENTS, as we have already ſaid, are of no uſe in aſſiſting the Teeth to cut, except when the Gums are inflamed. But this Inflammation is only occaſioned by the too great Tendency which the Fibres of the Gums have to ſtretch, which gives occaſion to the long and painful Tearing, which I mentioned before, and conſequently to a Fluxion towards the

the Part and an Inflammation; ſo that to prevent this Inflammation, you ſhould have recourſe at the firſt to rubbing the Gums. Rubbing makes the Teeth grow much faſter, becauſe they determine the Nouriſhment towards them, by increaſing the Action of the ſmall Veſſels which convey it. It likewiſe makes the Teeth firm, and the Fibres of the Gums more rigid; ſo that the Teeth become fitter for breaking the Gum, and the Gum is rendered eaſier to be broke by the Teeth. But when from want of theſe Helps, or notwithſtanding they are made uſe of, an Inflammation comes on, it becomes neceſſary to make uſe of Emollients; and here they are of as great ſervice, as in other caſes they are dangerous.

RUBBING the Child's Gums with the Fingers when the Teeth begin to puſh out, is by no means the only Method which is of uſe in forwarding the Teething; there are others beſides of very great ſervice upon this occaſion, ſuch as rubbing the Gum with the ſmooth End of a Quill, the large End of a golden Toothpick, the white Shank of a boiled Aſparagus, or the Rib of a large Lettice-Leaf. But here I muſt not forget to tell you, that one good Precaution to be uſed in order to diſpoſe Children to cut their Teeth eaſily, is when you chooſe Nurſes for them, to prefer thoſe whoſe Milk is of an active Nature, and hot, and that for three Reaſons: Firſt, Becauſe Milk that has this Quality, by paſſing more quickly through the Veſſels, makes the Teeth increaſe faſter, ſo that they cannot lie ſo long concealed within the Gums. Secondly, Becauſe the Nouriſhment which proceeds from ſuch a Milk,

Milk, is more proper for giving a Firmneſs to the Teeth, and conſequently rendring them capable to cut the Gums ſooner. Thirdly, Becauſe upon account of the ſame Nouriſhment which the Gums muſt likewiſe partake of, the Fibres of the Gums muſt be leſs flaccid.

THIS Precaution is ſtill more neceſſary, with reſpect to Girls, becauſe both their Gums and Teeth are ſofter, their Fibres more lax, and the Nouriſhment is more ſlowly diſtributed to the Parts of the Teeth. Thus it is obſerved, that Boys commonly cut their Teeth ſooner than Girls, which confirms what has been ſaid above.

WHAT I have juſt now ſaid of the Quality which the Milk ought to have, to forward the cutting of the Teeth when it is too ſlow, is by no means a new Obſervation, but was remarked a long time ago by an ancient Philoſopher *, in his Hiſtory of Animals; where, he obſerves that when the Nurſe's Milk is of a hot Quality, the Child's Teeth puſh out ſooner; which is another ſtrong Confirmation of what we have been advancing.

IN a great Number of Families, moſt part of the Children die of Teething. If care was taken in thoſe Families to obſerve what we have remarked in the Choice of Nurſes, this Misfortune would not happen ſo frequently.

AFTER you have been at ſufficient pains in the Choice of ſuch Milk as I have recommended, you muſt next take care that the Nurſe do not lead too ſedentary a Life; for then her Milk will perhaps degenerate, and loſe

* Ariſtotle.

loſe that Activity which it ought to have. To prevent this, it is proper that the Nurſe uſe moderate Exerciſe, inſtead of ſitting almoſt conſtantly, as moſt Nurſes do, in the Houſes of Perſons of Quality. This Exerciſe ought chiefly to conſiſt in ſome Work, which obliges them to move their Arms pretty much, as in ſcouring of Furniture, rubbing of Rooms, *&c.* I hope the Reader will pardon my being ſo particular, as I cannot well avoid it. Such an Exerciſe as this propels the Blood more briſkly to the Breaſts, and renders the Milk ſecreted there better concocted. This is the Opinion of the learned *Varanda*, who has writ with a great deal of Judgment upon the manner of managing Women in Child-bed, new-born Children and Nurſes *; and this Opinion of his is confirmed by Experience, and it were to be wiſhed that it was more ſeriouſly conſidered.

Another Method very proper to be added to this, for giving more Activity to the Nurſe's Milk, when the Child is ill of Teething, is rubbing the Nurſe's Body all over; and this ſhould be done in the Morning, with pretty hard Linnen Cloths. It is the ſame with Women's Milk as with that of other Animals; the Milk of Aſſes, Goats, or Cows, is much more wholeſome when theſe Animals have been combed. It does not lie ſo heavy upon the

* *Ne ſit deſes & otioſa nutrix, ſed alacris, & ad ſuſcipiendos labores comparata, potiſſimum in quibus brachiorum motus requiritur, ut ſanguis ad mammas copioſior attrahatur, & lac melius concoquatur.* Johan. Varand. de morbis mulier. cap. 1. *De Regimine infantis nuper nati & nutricis.*

the Stomach, and is leſs apt to curdle in it. Even the Taſte of it is different, and it is ſo obſervable in Aſs's Milk, as *Van Helmont* remarks, that you may know by the Taſte alone whether the Aſs has been combed or not *. See what we ſaid before upon the Effects of Rubbing, when we were talking of the Complexion.

To conclude this Article, I muſt add, that the Gums of Children being of a very lax Texture, as are all the other Parts of their Bodies, (whence they are expoſed to a great Number of Diſeaſes, which wear off in proportion as they grow up, that is to ſay as the Parts acquire more Strength) it follows, that the ſerous Humours do not readily enough return from them, but remain longer than is conſiſtent with a free Circulation thro' the Gums. This obliges the Gums, ſpungy as they are, to ſoak ſtill more, and become conſiderably more relaxed; and beſides, to contract a Thickneſs, whereby this outer Surface is removed at a greater diſtance from the Points of the Teeth, and by this means the cutting of the Gums is retarded, and the Pain of Teething protracted.

You muſt then obſerve it as a general Maxim, That when the Teeth find a difficulty in puſhing out, the Gums are not to be ſoftened; but the beſt Method for aſſiſting the Teething, is by ſimple rubbing.

We have now ſaid enough, concerning the firſt Teeth; and therefore ſhall paſs on to thoſe which ſucceed them. As theſe ſecond Teeth

* *Aſina pectenda eſt inſtar equorum. Ex lactis Guſtu dignoſci poteſt an aſina pexa fuerit iſto mane, necne.* Van Helm.

Teeth are not ſucceeded by any other, People cannot be at too much care about preſerving them; the Method of doing which we ſhall next proceed to.

Of the SECOND TEETH.

PEOPLE commit a great many pieces of Imprudence, which hurt the ſecond Teeth; and amongſt the reſt are the following:

1. THE expoſing of themſelves to catch cold in their Heads, whether by walking late abroad, or going out in the Day-time with their Hair curled and put up in Papers, as many young People do, or by ſleeping with the Head too thinly covered, or ſtanding too long oppoſite to a Gate, or a Window half open; all theſe Irregularities occaſion a Flux of Humours to fall upon the Teeth, and deſtroy them.

2. THE neglecting to keep the Arms and Legs ſufficiently warm; for theſe Parts have ſuch a ſtrong Sympathy with the Teeth, that (though you would ſcarce imagine it) ſuffering Cold in the Arms and Legs, by not keeping them well enough covered, is as hurtful to the Teeth as ſuffering Cold in the Head from the ſame Neglect. This Caution is chiefly neceſſary to young Ladies, who want to have their Arms appear ſlender and their Legs fine, and for this reaſon wear as thin Stockings and Gloves as poſſible; and they are the more anxious about this, becauſe for the moſt part their Legs are pretty thick.

3. THE neglecting to bruſh the Head often, which hinders this Part to perſpire ſo freely as it ought, whence the ſuperfluous Humour falls down upon the Teeth, and either renders them carious, looſe, or black.

4. EAT-

4. EATING or drinking Things that are too hot, as too hot Coffee, Tea, *&c.* which burn the Roots of the Teeth; or holding in it things of a cauſtick Quality, which have ſtill more violent Effects, ſuch as hot ſpirituous Liquors, which People uſually put in their Mouths for the Tooth-ach, whereby the Diſeaſe is always increaſed.

5. CLEANSING the Teeth with a Quill Pick-tooth, nothing is more apt to looſen them, and rub off the Enamel, as you ſhall ſee very ſoon. This is the reaſon that the Author of the Epiſtles in Verſe, when he ſends a Golden and a Silver Tooth-pick, and one of *Biſnago* Wood, to a young Lady who had a very beautiful Sett of Teeth, and uſed to pick them with a Quill, writes her this Letter:

Les dents veulent pour leur bien,
Or, argent, Biſnague, ou rien *.

The beſt thing for the Teeth I know,
Is Silver, Gold, or Biſnago.

6. DRINKING of ſtrong Coffee; upon which you may read Dr. *Wainewright*'s learned Obſervations upon the Non-naturals; who, after he has, conformable to Experience, advanced, that Coffee agrees with fat People, loaded with Phlegm, and thin Humours; but is hurtful to thin People, and by drying their Blood, produces Palpitations of the Heart, Tremblings of the Hands, Faintings, Aſthmatic and Hypochondriac Paroxyſms; he adds,

* *Billets en vers, par M. de Saint Uſſans:* à Paris chez Joan. Guignard grande Saile du Palais.

adds, that another of its bad Effects is to make the Teeth black *.

WHAT this Phyſician ſays, concerning the bad Effects of Coffee upon the Teeth, may with equal Juſtice be ſaid of Chocolate; the plentiful Uſe of which blackens the Teeth no leſs than Coffee.

7. THE eating a great deal of Sweet-meats, which by their Viſcidity ſtick cloſe to the Teeth, and corrode them; for whatever Sweetneſs they may ſeem to be endued with, they contain a corroſive Salt, very deſtructive to the Teeth. People obſerve that moſt Confectioners have bad Teeth, which proceeds from the Steam that ariſes from the Sweet-meats when they are preparing them, and getting into their Mouth, affects the Teeth. The ſame may be ſaid of Ginger-bread, which People are generally ſo laviſh of to Children. There is nothing more hurtful to the Teeth than this Compoſition; and of a hundred Children who have bad Teeth, there is more than the half who have them ſo only from the Ginger-bread and Sweet-meats which are given them in ſuch plenty.

8. CHEWING Things that are too hard, or cracking the Stones of Fruit, or Nuts, *&c.* with the Teeth, whereby their Roots are broken and deſtroyed.

9. EATING green Fruit, and ſuch like things, which are capable of fretting the Gums.

10.

* A mechanical Account of the Non-naturals; being a brief Explication of the Changes made in human Bodies, by Air, Diet, &c. *London* printed for *Smith* and *Geffrey Wale* 1707. By *Jer. Waine-wright*, M. D.

10. CHEWING Food that is tough, whether lean or fat, which leaves Fibres between the Teeth, as Stock-fish and Cod, at leaſt if they are not made very tender. Theſe Fibres are like ſo many ſupple little Knives, which cut the Fleſh of the Gums, and ſeparate it from the Teeth.

11. EATING of Ragoo's made up with Onions, Garlick, and other ſtrong ſharp Sauces. It is obſerved, that in *Poitou*, *Anjou*, and *Xaintonge*, where Garlick is much uſed, the Inhabitants do not keep their Teeth long.

12. FILING the Teeth, though the File be never ſo fine, or rubbing them with Powder of Coral, or the like, whereby the Enamel is waſted; for as ſoon as this is rubbed off, and conſequently the bony Part beneath it is expoſed to the Air, the Tooth muſt neceſſarily decay. It is the ſame caſe with this Part of the Teeth as it is with all the other Bones of the Body, they muſt become carious when they are laid bare. But the bony Part of the Teeth ſometimes appears bare when it is not, becauſe there ſtill remains a ſmall Plate, of the Enamel, which being tranſparent on account of its thinneſs, lets the yellow Colour of the Bone appear below it, in the ſame manner as if it was quite bare. This ſmall Plate, though it be never ſo thin, is ſufficient to preſerve the Bone below.

13. NEGLECTING to waſh the Mouth after eating, eſpecially after Cream or any thing made of Milk; as alſo Prunes and Sweetmeats. As to Milk, when People uſe it frequently it leaves an acid Juice amongſt the Teeth, which deſtroys them by degrees, and renders

renders them carious; and the ſame may be ſaid of Prunes and Sweet-meats.

14. BESMEARING the Face with certain Drugs, ſuch as Women uſe to make them appear handſome; but which on the contrary make them look very ugly. There are certain ſubtile Particles of theſe Drugs which penetrate even to the Gums and Teeth, and abſolutely deſtroy them. Hence it is rare to ſee Women, who paint themſelves, have beautiful Teeth. Beſides, moſt part of theſe Women have a bad Breath, but they do not believe it, becauſe they are not ſenſible of it themſelves; and when they feel that the Breath of others who uſe the ſame Drugs is very bad, they look upon it as peculiar only to them; ſo every one lays it upon another, and no body blames the Paint.

THE Caſe is the ſame with regard to bad Teeth; but they find means to conceal this Deformity by uſing falſe ones; and when they have concealed it in this manner, they think there is no finding out the Cheat: or if they cannot deceive themſelves in this Point, they go on ſtill with the Paint, and will not allow that it has any hand in ſpoiling their Teeth.

WE ſaid before, that the Quill Tooth-picks looſen the Teeth and take off the Enamel, which is not at all ſurprizing; for that Part of the Quill, which the Tooth-pick is made of, is a very hard Subſtance, and hence is very elaſtic, as you may ſee by only bending the Point of one of theſe Tooth-picks, for it will recover its former Streightneſs like Steel. A Quill then that is thus made into a Tooth-pick, may be conſidered as a Piece of Steel of the

the ſame ſhape, made ſharp on the ſides, which being paſſed backwards and forwards between the Teeth, wears the cortical Part, and at laſt rubs it quite off.

If you take notice, you will ſee that the Teeth almoſt always begin to grow carious firſt at the Sides, that is, where we commonly clean them with the Pick-Tooth.

Gold and Silver are not ſo elaſtic as the Point of a Quill, and when they are made into Tooth-picks, People obſerve that they do not cut the Teeth ſo much as the Quill ones. The ſame may be ſaid of thoſe made of Biſnago, which we ſpoke of before; for they have nothing cutting about them, nor can the Enamel be rubbed off by them. Beſides, there oozes out of it a thin light Balſam, which is of great ſervice to the Gums and the whole Mouth, as *Valentini* remarks in his *Hiſtoria Simplicium reformata* *. The Maſtich Wood is very proper too for Pick-tooths; for by an aſtringent and ſtrengthening Quality which is common to it with Biſnago, it prevents the Rottenneſs of the Gums, and ſtrengthens them prodigiouſly. This, doubtleſs, was the reaſon which determined *Martial* to ſay that Maſtich Wood ought to be preferred to every thing elſe for Tooth-picks; and that it was only when People wanted that Wood, or ſome of the ſame kind, that Quill Tooth-picks ſhould be made uſe of †. *Proper*

* *Biſnagæ cuſpides, loco dentiſcalpii uſurpantur, bonumque in ore ſuporem relinquunt.* Bern. Valent. Hiſtoria Simplicium reformata.

† *Lentiſcum melius, ſed ſi tibi frondea cuſpis*
Defuerit, dentes penna levare poteſt.
Martial Epigram Lib. xiv. Dentiſcalp. xxii.

Proper Means for preſerving and beautifying the TEETH.

IT is not enough to ſhun thoſe things which are hurtful to the Teeth, and which we have mentioned in the preceding Article, you muſt further have recourſe to proper Means for preſerving and beautifying them. The beſt Method for this is to waſh the Teeth every Morning with Parget-Water, that is, Water in which white Lime-Plaiſter has been ſteeped, or with Water of the Filings of Iron, or with that of Chimney-Soot. The Parget-Water is prepared in this manner:

TAKE four Ounces of good Lime-Plaiſter reduced to Powder, pour upon it a Pound of Water, and let it ſtand five or ſix Hours; then decant it gently into a proper Veſſel, and keep it to waſh the Teeth with. Renew it again as ſoon as it is done. The ſame Plaiſter will only ſerve once.

THE Water of the Filings of Iron is as eaſily prepared as the foregoing. Infuſe four Ounces of the Filings of Iron in a Pound of Water for four and twenty Hours, then pour it out, as was done by the former, into a proper Veſſel, and when that is done, pour another Pound of Water upon the ſame Filings; for theſe differ from the Plaiſter in this reſpect, that you may renew the Water upon them as oft as you pleaſe.

THE Water of Chimney-Soot is prepared in a different manner. You take an Ounce of the brighteſt Soot, from a Chimney where nothing but new Wood has been burnt, divide

vide it into four Parts, and beat it for ſome Minutes with the White of an Egg in a Pound of Water; then let it ſtand for a Night, or ſo, after which pour it out gently into a proper Veſſel, and keep it for waſhing the Mouth. The ſame Soot will only ſerve once. You muſt not uſe theſe Waters promiſcuouſly, but keep to one of them, and it muſt be about milk-warm when you make uſe of it. They are very efficacious in preſerving the Beauty of the Mouth.

A little of the ſweet Spirit of Salt in a Glaſs of common Water, is a Gargle which may be prepared at once for whitening the Teeth, if you rub them in the mean time with a Linnen Cloth; but you muſt waſh them immediately afterwards with the Water of Mallows or of Marſhmallows, otherwiſe they will preſently grow yellow and decay. But this Inconveniency is prevented, and the Teeth rendered beautiful, only by waſhing them with this Water, which is nothing elſe than a Decoction of either of theſe Herbs. The Doſe of the Spirit of Salt ought not to exceed two Drops, and you muſt have recourſe to it very ſeldom.

Chewing of Maſtich is another good Method, both for preſerving and beautifying the Teeth. The Inhabitants of the Iſle of *Chio*, where the Maſtich is produced, are Examples of this; for they chew it Evening and Morning, and have all exceeding fine Teeth, notwithſtanding the Air of the Sea, to which they lie contiguous.

Shaving the Head frequently diſpels a ſerous Humour which is apt to fall upon the

Teeth. The Hair grows faſter, and the Perſpiration is increaſed, which relieves the Gums conſiderably, and conſequently is of great ſervice to the Teeth: But you ought to ſhave in a cloſe Place, and as ſoon as the Head is ſhaved you muſt take care to keep it ſufficiently warm.

When the Teeth become looſe, the following Tincture is of uſe to faſten them: Take a Dram of Biſtort Root, a Dram and an half of red Roſes, a Dram of Balauſtines, and two Scruples of burnt Alom; reduce them all to a Powder, then infuſe them for five or ſix Hours in a little White-Wine, and rub the Gums with a Linnen Cloth dipped in this Infuſion a little warm.

When a Tooth is become hollow, you muſt fill up the Hole with a bit of Bees-Wax, without having recourſe either to Plates of Lead or Silver, which are commonly made uſe of. Wax alone is better for defending the Hollow of the Tooth from the Air, than either of the other two.

As ſoon as you feel a Pain in any of your Teeth, however ſound and beautiful the Tooth may appear outwardly, you muſt expect to loſe it in a ſhort time, unleſs you take care immediately to preſerve it againſt the Danger which threatens. The beſt Preſervative is bathing the Feet in warm Water, by means of which, not only the pained Tooth, but likewiſe the reſt are preſerved, provided you commit none of the Errors mentioned before, which are hurtful to the Teeth. But you muſt uſe it ſeveral times, till the Pain is quite

quite gone, and likewiſe repeat it from time to time afterwards.

THERE are ſome People whoſe Teeth are naturally black, in which caſe the Spirit of Salt, and all the other Methods mentioned above, for preſerving the Teeth, or rendering them white, are of no manner of ſervice. The Whiteneſs of the Teeth we here ſpeak of is a great Ornament to the Mouth, when it reſembles the Whiteneſs of Pearls, or of Milk. Dogs have white Teeth, but not of that kind of Whiteneſs which ours ought to have, in order to their looking well. But how is this pearly, or milky Whiteneſs to be procured to the Teeth? Indeed I do not know. All that can be done, is, to preſerve it when they have it, and to reſtore it when it is hid by any mucous Cruſt formed upon the Teeth, the Method of doing which has been ſhewed above. The Blackneſs of the Teeth, when it is natural, makes what is called in *French*, *Bouche de Jais*, or *Bouche noire*, *the jetty*, *or black Mouth*. You may waſh and rub it as much as you pleaſe, but it will always be black; and it is this ſort of Mouth which *Martial* ſpeaks of in his Epigram to *Zoilus*, where he tells him, *Conſidering your red Hair*, *black Mouth*, *club Foot*, *and ſquint Eyes*, *it were a wonder*, Zoilus, *if you ſhould prove an honeſt Man* *.

IN talking of the joined Eye-brows I mentioned the Opinion of the Phyſiognomiſts, who alledge that ſuch Eye-brows are a Mark

* *Crine ruber, niger ore, brevis pede, lumine læſus,*
Rem magnam præſtas, Zoïle, ſi bonus es.
Martial. Epigr. Lib. XIV. Epigram. LIV.

of Villainy, and I treated it as a ridiculous piece of Nonſenſe. And upon the ſame footing would I conſider *Martial*'s Opinion of red Hair, *&c.* The Blemiſhes of the Body are ſo far from indicating any Defect of the Mind, that on the contrary they are frequently made up by ſome Excellencies of the latter. It is obſervable, for example, that they who are hump-backed have for the moſt part a great deal of Wit. If you run over the other Deformities of the Body, you will find that this Compenſation we are ſpeaking of, is by no means peculiar to hump-backed People alone. Beſides, do not we every day ſee Perſons extremely handſome and well-ſhaped, who are ſtupid, ill-natured, and void of all Merit?

Of Artificial Teeth.

I cannot finiſh this Article concerning the Teeth, without touching a little upon the manner of repairing them, when they are bad, ſo as to disfigure the Mouth, or when they are wanting.

Thoſe Teeth which appear in the fore-part of the Mouth, and are called the Inciſors, have this peculiar to them, that thoſe of the upper Jaw are longer and broader than the correſponding ones below; and this is moſt remarkable in the Teeth immediately under the Noſe. Upon this I would take notice, that if this Circumſtance is not obſerved in repairing theſe Teeth, the Artifice will eaſily be diſcovered, a thing which ought to be ſhunned; for People would not uſe theſe artificial Teeth, if they thought they would be taken

taken for ſuch. And what ſome Authors relate of the Inhabitants of the Iſle of *Java*, that they pull out all their natural Teeth, to put ſilver and gold ones in their ſtead, ſeems to be an ill-invented Story *.

Some talk of a Method of repairing the Teeth, by putting in natural ones, in the ſame manner as People repair Plants, by putting in new ones in the room of thoſe that are decayed. But it is not the ſame caſe with the Teeth as it is with Plants, though both of them ſpring and grow up in the ſame way, and in this reſpect deſerve the common Name of Plants. In planting, they take a young freſh Twig, and put it into the Earth, and this Twig, though it is ſeparated from its Root, as it frequently happens, takes root again in a ſhort time. But it is not ſo with the Teeth; there muſt be other Methods taken with them, and if thoſe Methods do not render the tranſplanting of Teeth quite impracticable, they muſt at leaſt make it ſo difficult as to hinder any body from being deſirous to try the Experiment upon himſelf. We may judge of this from the following Account of the way of tranſplanting of Teeth.

1. To put a natural Tooth in the room of another, which it is impoſſible to ſave, (for it is only in this caſe that the Operation is to be propoſed) you muſt that moment draw the Tooth, which you are to ſubſtitute in place of the other, out of another Perſon's Mouth, and chuſe one that is quite ſound, of the ſame Length, Breadth, and Thickneſs, and pulled

* La Mothe le Vayer. *Lettre* cxxiii.

from the ſame Part of the Jaw with that for which you ſubſtitute this.

2. This perfect Reſemblance between different Teeth is ſeldom to be found except in the Fore-Teeth.

3. The Nerve of the Tooth, and what remains of its Root, ſhould be both perfectly ſound.

4. The Perſon from whom the Tooth is taken to be tranſplanted ſhould be between twelve and fifteen, exceeding healthy, and of the ſame Sex with the other who is to undergo the Operation.

5. The bad Tooth is to be pulled out firſt, and as ſoon as that is done, the ſound one is to be taken from the other Perſon, and put into the Place of the unſound Tooth.

6. As ſoon as the Tooth is fixed, you muſt tie it to the neighbouring ones with a piece of Wire made of Duckat Gold.

7. It muſt remain thus for thirty Days at leaſt, and you muſt not try to eat any thing till that Time is elapſed.

Some People pretend that the Teeth which are thus tranſplanted laſt a very long time, and there are even ſome Operators who will aſſure you that they have tranſplanted ſome thirty Years ago, which ſtill remain ſound. But if all the Trees which are tranſplanted do not take root again, what ſhall we think of putting a Tooth, though quite ſound, into a Place where a bad one has been juſt pulled out, which may have left a Leaven behind it capable of deſtroying whatever Life there might be in the ſound one? Beſides, if before you fix the ſound Tooth, you even had Time to waſh the place, yet I do not know what Succeſs

ceſs could be expected from this Method. But there is no time for putting it in practice; for that the Operation may be ſucceſsful, the putting in of the ſound Tooth muſt not be deferred a moment after the decayed one is pulled out.

SEEING then the Succeſs is ſo very uncertain, how is it to be expected that any will ſubmit to ſuch a Conſtraint as they muſt be confined to for thirty Days?

BESIDES, is it not very cruel to pull out the Teeth of a young Perſon, from twelve to fifteen Years old, eſpecially the ſoundeſt ones, and thoſe which are moſt in ſight? I ſay thoſe which are the moſt ſeen; for, as we obſerved before, this Operation cannot be ſo well performed upon any but the Fore-Teeth.

IT is now time to proceed to the laſt Article which we propoſed to treat of in the *Orthopædia*; that is to ſay, the Faults of the Tongue and the Voice, with reſpect to the Speech.

Of the TONGUE, *with reſpect to the Speech.*

TO finiſh the *Orthopædia*, it remains, according to our Plan, that we examine ſome of the chief Defects of the Tongue and Voice with reſpect to the Speech. Theſe are chiefly Dumbneſs, Loſs of Voice, an effeminate Voice in a Man, and a manly Voice in a Woman, Liſping, Stammering, a Difficulty of pronouncing certain Letters and Syllables, the Speech broken, or interrupted for want of Breath. Theſe are the Defects which we proceed now to conſider.

Of Dumbness.

OF all the Defects of the Body, there is ſcarce any one more mortifying than that which hinders People to expreſs their Thoughts by Speech, and reduces them to the ſad Neceſſity of ſupplying it by Signs and Grimaces. We come all into the World dumb; but it is not that Dumbneſs which we here ſpeak of. That Dumbneſs, which is properly ſo called, and of which I now ſpeak, does not even reſpect that Age which has moſt occaſion for the Articulation of Sounds, and in which the Uſe of Speech is the moſt neceſſary. It may proceed from different Cauſes, amongſt which are the following. A bad Make of the Tongue, or a Palſey, or too great a Humidity of it; a Wound, though never ſo ſlight, in any Member of the Body, will ſometimes occaſion it; or Blood ſtagnated under the Tongue, or a natural Deafneſs. Theſe are the ſix chief Cauſes of Dumbneſs, which we proceed to examine; and to which may be added a ſeventh, which is the Ligament of the Tongue too ſhort or too thick. But of this we ſhall ſpeak in the Article of Liſping and Stammering.

1. *Of* Dumbness *from a faulty Make of the Tongue.*

WHEN Dumbneſs proceeds from this Cauſe, it is not to be cured. But how is this Cauſe of Dumbneſs to be diſcovered, when it is neither ſenſible to the Sight nor the Touch, and

and is abſolutely internal? For it is of this that I deſign to treat. The thing is impoſſible. The Method we are to follow in this caſe, is to act as if the Defect proceeded from one of the two Cauſes which we come next to ſpeak of, *viz.* a Palſey, or too great a Humidity of the Tongue, which are not altogether incurable; and beſides, the Medicines which are proper for them can do no hurt.

2. Dumbness *from a Palſey of the Tongue.*

WHEN Dumbneſs proceeds from a Palſey of the Tongue it may be cured, provided it has not taken too deep root; but you ought always to try the Aſſiſtance of Medicine, whether you are ſure there is a Palſey in the caſe or not, for you can never run any riſk by this Practice. And in caſe it is a Palſey, you ought ſtill to uſe the means for removing it, whether it happens to be curable or not.

The Remedies proper in this caſe, are, 1. The Juice of Vine-Leaves freſh ſqueezed, and uſed by way of Drink. 2. To make ſtrong Efforts to ſpeak. I ſhall relate ſome Inſtances of the good Effects of theſe Remedies, which are worth the taking notice of. The firſt is that of a Child about ſeven Years of Age, who became dumb from a Palſey of the Tongue after a malignant Fever, and after almoſt all other Medicines had been tried to no purpoſe, was cured in five or ſix days, only by drinking two Ounces of the Juice of Vine-Leaves every day, with a little Sugar *.

* Zuing. *Theatr. Prax. Med.*

ANOTHER Inſtance is that of a Peaſant, who being extremely thirſty after working very hard in a hot Summer's Day, took a Draught of very cold Water, and became dumb immediately after, the cold Water occaſioning a Palſey of his Tongue. He paſſed a whole Year in this melancholy Condition, having loſt all hopes of ever recovering his Speech. But one day, as he was carrying a heavy Burthen upon his Shoulders, a part of the Burthen, which was compoſed of ſeveral Parcels, fell down upon one of his Legs, and broke it. The Pain which the Hurt occaſioned, obliged him inſtantly to make a ſtrong Effort to call for Help, and this violent Effort raiſed ſuch a ſtrong Motion in the Muſcles of the Tongue, that they recovered their Action, and immediately the dumb Man was reſtored to his Speech again *. It was by an Effort ſtill more violent, and doubtleſs upon no leſs worthy an Occaſion, that the young *Atys*, ſo celebrated in Hiſtory, who was dumb, even from his Birth, which made the caſe ſtill more remarkable, gained the uſe of his Tongue. He thought he ſaw his Father *Cræſus* going to receive a Stroke with a Scimitar upon his Head, and the Emotion which ſo terrible a Spectacle raiſed in him, made him cry out with an Effort as violent as it was natural; *Stop, Soldier, lay not a Hand upon my Father.* Ever after this the power of Speech remained with him.

HERE I cannot help mentioning ſomething very ſingular in its kind, which is, that a Brother of this Prince, as Hiſtory aſſures us, began to ſpeak in his Cradle. But whether this be true

* Zuing *ibid.*

true or not, which I have only told *en paſſant*, the following Inſtance of a dumb Perſon being cured by a ſtrong Effort of the Tongue is certain, and happened not long ago.

M. *de Treſarius*, Son to M. *de Caſa-Major* *, continued dumb till he was twenty-three Years old, at which time he began to ſpeak, and the occaſion of it was this: His Parents knowing that he had the Senſe of Hearing from his Infancy, took all imaginable Care to have him taught to read and write, ſo as to make him all poſſible amends for the want of Speech. The Succeſs anſwered their Expectation, and the Child learned to read without much trouble. He learned to write too, and ſoon after that, they taught him Arithmetick, ſo that he drew out all the Family-Accounts. He continued in this Condition till he was twenty-three Years of Age, as we obſerved before, and was examined by ſeveral Phyſicians and Surgeons, who cut the Ligament of his Tongue, which they thought bridled it down, but this was to no purpoſe. He loved Hunting extremely, and his Dogs becoming acquainted with his Signs and imperfect Sounds, followed and obeyed him. But after he got the Uſe of Speech, as he wanted to call to him one of his Dogs, which was his greateſt Favourite, the Dog was ſo far from coming

* This M. *de Treſarius*, who was dumb ſuch a long time from his Birth, is of the Province of *Bearn*, and Dioceſe of *Oleron*. This Family has furniſhed the King with ſeveral Officers, and there are ſome of it now in his Majeſty's Service. The Family is very well known in the King's Houſhold, ſome of the Gentlemen having ſerved a long time in the Guards.

to his Maſter, and careſſing him as uſual, that he fled from him and hid himſelf, and it was three or four days before he would return to him. The ſixteenth of *April*, 1716, our young Gentleman propoſed by Signs to an Acquaintance who was with him to go a Hare-Shooting. They went out both together, and when they were come to the Field, M. *de Treſarius* placed his Friend in a proper Poſt, and choſe another Place for himſelf at ſome little diſtance. Soon after they were thus fixed in their Stations he made a violent Effort to ſpeak, whereby he felt his Tongue immediately looſened, and he pronounced ſome Words; after which he took his Gun, and ran to his Companion, and ſpoke to him. Night was juſt coming on, and his Friend being frightened at hearing him ſpeak, believed it to be an Apparition, and returned with him trembling to M. *de Caſa-Major*'s Houſe, where the whole Family was no leſs tranſported with Joy, than filled with Aſtoniſhment at ſo ſurpriſing a Change. M. *de Treſarius* has had the Uſe of Speech ever ſince. He did not ſpeak ſo eaſily at firſt as he does now, ſome Words being difficult to him for a while, and eſpecially the Pronunciation of the Letter I, but by uſe it became inſenſibly eaſier, and at this time * there are few Words which he cannot pronounce readily. The ſame day that he began firſt to ſpeak they gave him a Book, and he was able to read it †.

3.

* This was writ in the Year 1741.

† I owe this curious Hiſtory to M. *de Caſa-Major*, Doctor

3. Dumbness *proceeding from too great a Humidity of the Tongue.*

TOO great a Humidity of the Tongue, though not attended with a Palſey, may produce a Dumbneſs; which, when it proceeds from this Cauſe, is ſometimes cured of courſe, by the Tongue's becoming drier as the Perſon grows older, which is commonly the caſe. There was a well-known Inſtance of this in *Maximilian*, Son of the Emperor *Frederick* III*. This young Prince was nine Years of Age before he could ſpeak, and at the end of this Period, which is the time when the ſuperabundant Humours of Childhood begin to be dried up, he got the Uſe of his Tongue ſo freely, as to be able to ſpeak with eaſe, and at laſt he became even eloquent. Thus, when you ſee Children remain dumb for ſome Years, you ought not to deſpair of their ever being cured; and without waiting for Nature to do it herſelf, as ſhe ſometimes has done, it is certainly right to uſe proper Remedies.

If you ſee, for example, that a Child is of a very phlegmatick Conſtitution, it will certainly be very prudent to purge him ſometimes with a little of the *Pulvis Cornachinæ*, and other Remedies which are proper for evacuating the Serum. You may likewiſe, now and then, make him drink a little Wine, provided it be well diluted with Water; I ſay only a little,

Doctor of Phyſick, Preſident of the College of Phyſicians at *Paris*, of which I have the Honour to be a Member.

* Mercurialis *Lib.* 2. *de morb. pueror. cap.* 8.

little, becauſe Wine ought never to be given to Children, except upon very preſſing Occaſions.

It ſometimes happens, that the Dumbneſs which proceeds from this Cauſe is periodical, ſo as to ſeize the Child by Fits. There is an Account in a Collection of the moſt remarkable Obſervations in Phyſick, made in *England*, *Holland*, *Denmark*, and other Places, and collected by *Theophilus Bonetus* *, of a young Man, who, after having been dumb for ſome Years, recovered the uſe of his Tongue without the help of Medicine, but in ſuch a manner that he only ſpoke from Noon to One o'Clock, after which his Dumbneſs returned till Noon next Day.

There are ſome who are only dumb for two, three, or four Days running, more or leſs, and have their Health very well in every other reſpect; after which they recover their Speech, but loſe it again, and recover it anew; and thus they go on, loſing and recovering their Speech at regular Intervals †. This kind of Dumbneſs is rare, eſpecially that of the young Man who could only ſpeak from Noon till One o'Clock, is extremely ſingular. It would ſeem very probable, that the Diſeaſe only left him in the middle of the Day, upon account

* Theophili Boneti *Doct. Medici, Medicina Septentrionalis collatitia, &c.* Genevæ, 1684.

† *Viſus eſt cui leviore ex causâ, biduum vel triduum, vel longius, loquela adimeretur, noxque repente & inopinate redderetur; & qui ſæpius ex intervallis & circuitibus modò loqueretur, modò muteſceret, integrè ſana corpore.* Foreſt. *Obſervat. Libro decimo quarto; Obſervatione trigeſimâ primâ, colum. 2. pag.* 117.

account of the Sun's diſſipating a great part of the ſuperfluous Humours of the Body at that time. But why ſhould not the Force of the Sun produce the ſame effect upon other dumb People, when the Diſeaſe proceeds from a Moiſtneſs of the Habit? This is a Queſtion which I ſhall not undertake to anſwer, though perhaps it is not impoſſible to ſolve it; but my Deſign here is not to defend Points of Theory; I ſhall only obſerve in general, that all Dumbneſs which proceeds from a Superfluity of Humours, requires drying Remedies. A celebrated Phyſician of *Ulm* relates, in an excellent Treatiſe which he has publiſhed *upon the Virtues of Poiſons in Phyſick* *, that a Friend of his travelling in *France*, found himſelf ſeized with an Illneſs which deprived him of the Uſe of Speech; and as he could not utter what he had to ſay, but made a ſign to give him ſome Tobacco, they put ſome up his Noſe, which made a great quantity of Water run out, and he recovered his Speech.

4. Dumbness *proceeding from the Prick of a Pin, Needle, or any ſharp Inſtrument.*

There are ſome Caſes where the Prick of a Pin, Needle, or any ſharp-pointed Inſtrument, in either of the Thumbs, is ſufficient to produce Dumbneſs; and though this may ſeem ſurpriſing, yet there are Inſtances of the Truth of it.

A young Man who was ſerving at an Entertainment had his right Thumb ſlightly pricked by a ſharp-pointed Bone; immediately upon

* Friccius *de virtute venenorum medicâ.*

upon which he felt an Impediment in his Tongue, and became dumb, without feeling any other bad Effects. The Prick was as if it had been made with a fine Needle; it bled two or three Drops, and closed soon after. As he was not able to speak, he writ that his Tongue seemed to him as if it was tied about with a Thread. In the mean time he could put it out without any difficulty, and it appeared soft and moist. They made him directly swallow down a Scruple of simple *Hiera*, and as much of the *Pilulæ Cochiæ*, which purged him pretty well. They next cupped and scarified his Shoulders and Neck, then bled him under the Tongue, but did not get much Blood. These speedy Remedies had so good an effect, that the dumb Person, who was a *German* by Birth, could soon pronounce *Wel* and *ja*, but he was not able to articulate any other Word. The purging Pills were repeated, and operated very well. Afterwards he rubbed his Tongue with the following Mixture, *viz.* three Drams of old Theriack, two Drams of Mithridate, half an Ounce of the Syrup of Stœchas, and as much of *Oxymel Scylliticum*; and he made use of it likewise inwardly. After he had used this, he washed his Tongue with the Juice of Sage new squeezed, and mixed with a little Mustard. Not satisfied with all this, they anointed his Neck, Chin and Head, with the Oils of Costus, Castor and Earth-worms, mixed together, and applied to the Thumb that was pricked (though by this time it was quite healed) a little Sage bruised. Besides, they made him frequently wash his Mouth with a Decoction

of

of Sage and Muſtard, and drink Beer in which Sage and Roſemary had been infuſed. Theſe Remedies were ſo ſucceſsful, that at the end of five Days he entirely recovered his Speech *.

5. Dumbness *proceeding from a Strangulation of the Veſſels under the Tongue.*

WHEN Dumbneſs proceeds from this Cauſe, the moſt certain Method of curing it is by bleeding under the Tongue. *Foreſtus* mentions a dumb Perſon, who became ſo without having any Sign of it before-hand, except a Pain in his Throat. He was called to him, and having felt his Pulſe, which was very good, he examined his Tongue, and the Veſſels of it ſeeming to be obſtructed, he ordered them to call a Surgeon to open the Veins under the Tongue immediately, and then went away. The Surgeon came, and tried to bleed him, but ſaid he could not find any Veins under his Tongue. The Phyſician returned ſoon after to know what was done, but was ſurpriſed when they told him what the Surgeon had ſaid. He had him called again, and told him, that though he could not find the Veins under the Tongue, yet they were certainly there; ſo he deſired him to ſearch for them, and open them before him. The thing was done immediately, and it had ſcarce bled ſix or ſeven Drops, when the Patient recovered his Speech †.

The

* Foreſti *Obſervat. Lib.* 10. *Obſerv.* 88.

† *Inſpecta linguâ quæ paulò tumidior erat, ſed non admodum,*

THE ſame *Foreſtus* mentions two more who became dumb from an Obſtruction of the Veins of the Tongue, one of whom was cured immediately * upon bleeding of theſe Veins, and the other ſoon after. This laſt Caſe leads him to give the Hiſtory of a young Woman about twenty Years old, whom an Apothecary had injudiciouſly ordered to drink Plantain-Seeds in Powder, mixed with Cow's Milk, to cure her of a Dyſentery. This Remedy had the intended effect, but it occaſioned a Bleeding at the Noſe, which laſted ten Days, after which ſhe was taken ſuddenly with a Catarrh in the Throat, and immediately became dumb. *Foreſtus* had her under Cure, and after he had tried ſeveral different Remedies, and, amongſt the reſt, Cupping, he

admodum, jubeo ut ſtatim Chirurgum vocarent, qui venas ſub lingua tunderet.——Ego iſthinc diſcedens, Chirurgum vocant. Sed re infectâ denuò abiit; cum autem rurſus veniſſem ——numquid vena ſub lingua ſecta eſſet? Reſpondérunt Chirurgum apud ægrotum fuiſſe, ſed re infectâ domum remeaſſe. Revoco Chirurgum, cumque interrogo quid cauſæ fuerit, quod venas non ſecuerit? reſpondit ſe nullas venas ſub linguâ reperiſſe.——Ego ad Chirurgum converſus—— ſcalpello, inquam, linguam leviter pertunde, etſi venæ minus appareant; quod cum feciſſet vix ſex ſeptemve guttis ſanguinis e vulnere emanantibus, (dictu mirum, & miraculi inſtar) nobis omnibus præſentibus, loqui æger cœpit.

Foreſti *Obſervat. Lib.* xiv. *Obſervat.* xxxiii.

* *Venas utraſque ſub linguâ ſecari juſſimus, ſanguine admodum viſcoſo effluente, unde factum eſt illicò loqui cœperit. Ita tamen ut verba adhuc indiſtincta proferret, &c.* Foreſt. *Obſerv. Lib.* xiv. *Obſerv.* xxxiii.

he ordered her to be blooded under the Tongue, by which, and the help of a diſcutient Poultice applied to her Throat, ſhe recovered her Speech in a few days *.

6. *Want of Speech occaſioned by* Deafness.

In order to cure Dumbneſs proceeding from this Cauſe, it is plain that the Hearing muſt firſt be reſtored. In effect, as Children learn to ſpeak only by imitating thoſe whom they hear, it cannot be expected that they ſhould pronounce any Word which they have never heard pronounced. But Deafneſs from the Womb, (for it is of this which we now ſpeak) is altogether incurable, and conſequently the Dumbneſs occaſioned by it muſt be ſo too. Some People however pretend that they can teach thoſe who are naturally deaf to ſpeak, provided there is nothing amiſs about the Organs of Speech; but this Secret ſeems to be of no uſe but to ſatisfy a piece of meer Curioſity. It is poſſible indeed, by a ſingular Art, to teach thoſe who are dumb and deaf from the Birth to articulate certain Syllables; but this cannot be done in ſuch a manner as to qualify them to keep up Converſation with others. *Ammannus*, in his Treatiſe *de Surdo loquente*, teaches the Art of making the deaf ſpeak; but this Art puts the Maſters to ſuch a vaſt deal of pains and trouble, that it is ſcarce practicable. That ingenious *Engliſh* Phyſician *Wallis* was the Inventor of this Art, and Dr. *Ammannus* above-mentioned, a Native of *Flanders*, and a celebrated Practitioner at *Amſterdam*,

* Foreſt. *ibid.*

dam, firſt put it to a trial, after he had conſiderably improved it. But, as I ſaid before, this Invention is more ſurpriſing than uſeful, however it may be cried up by the learned *Zuinger*, Phyſician in the Univerſity of *Bale*, who ſays that this famous Dr. *Ammannus*, by following the Method which he has laid down, had taught ſeveral who were born deaf to ſpeak very readily *. This Expreſſion of ſpeaking *readily* calls to my mind the following Advice of one of our moſt judicious Criticks :

Jamais à vos Lecteurs n'offrez rien d'incroyable
Le vray peut quelquefois n'être pas vray-ſemblable.
Une merveille abſurde eſt, pour moi ſans appas,
L'eſprit n'eſt point ému de ce qu'il ne croit pas †.

Write not what cannot be with Eaſe conceiv'd ;
Some Truths may be too ſtrong to be believ'd.
A fooliſh Wonder cannot entertain,
My Mind's not mov'd, if your Diſcourſe be vain.

BUT

* *Mutitas ſæpius eſt nativa : caditque in ſurdos à nativitate, qui tamen plerumque organa naturaliter conſtructa habent, & ſæpiùs per artificium quoddam, non tantùm voces altas emittere, ſed articulatas quoque formare diſcant, quemadmodum curioſam ejus rei methodum in* Anglia *quidem perſpicaciſſimus* Walliſius *invenit ; in* Belgio *autem, feliciſſimo cum ſucceſſu, ampliavit, inque actum deduxit experientiſſimus* Johannes Conradus Ammannus, *hodie Medicus* Amſtelodamenſis, *in variis à nativitate ſurdis, quos loqui commodè fecit.* Theodor. Zuinger. *Theatr. Prax. Med. de linguæ aphoniâ. Tom. 2. p. 74.*

† Deſpreaux *Art. Poet.*

BUT except for the word *readily*, what the learned *Zuinger* has advanced muſt not be looked upon as altogether abſurd neither. A Gentleman, whoſe Word I can firmly rely upon, *viz.* the celebrated Dr. *Winſlow*, of the College of Phyſicians at *Paris*, aſſured me that he ſaw at *Harlem*, a rich Merchant's Daughter, who was born deaf, and was taught by Dr. *Amnannus*, Phyſician at *Amſterdam*, to ſuch perfection, as to anſwer to the moſt part of the Queſtions that were put to her, provided ſhe ſaw the Lips of thoſe who converſed with her. Dr. *Winſlow* aſſured me that he had diſcourſed with her, and added, that one day as he aſked her a Queſtion with his Face turned from her, ſhe made no Anſwer, becauſe ſhe could not examine the Motions of his Lips.

HENCE you ſee, that the Art of teaching People who are born deaf to ſpeak, cannot be of any great ſervice to Society, and that the Word *readily*, which *Zuinger* uſes, is a little too ſtrong.

Other Articles concerning ſeveral Defects in the SPEECH.

HAVING finiſhed what we had to ſay upon Dumbneſs, we proceed next to conſider, as we formerly propoſed, 1. The Loſs of the Voice. 2. An effeminate Voice in a Man, and a maſculine one in a Woman. 3. Liſping, Stammering, and a difficulty in pronouncing certain Letters and Syllables. 4. The Speech interrupted by a Shortneſs of Breath.

1.

1. *The Loſs of the* VOICE.

WE muſt not confound the Loſs of the Voice with Dumbneſs, the Defect which we have juſt now been talking of; for as in the latter caſe the Perſon cannot ſpeak at all, in the former he can ſpeak, but only with a low Voice, which is a very different Defect. The Loſs of the Voice, which often happens to young People, and when neglected, continues ſometimes as long as they live, is owing to an acrid viſcid Humour, which by ſticking cloſe to the Organs of Voice, and the neighbouring Parts, hinders the free Vibrations and Undulations of the Air, by which Sound is produced.

WHAT happens to a Flute or Flagelet, which, when their Orifice is beſmeared with any mucous Liquor, can only form an obſcure Sound, is a Repreſentation of what happens to us upon the Loſs of the Voice.

THE Cauſe above ſuppoſed has ſeveral other remote ones, of which one is ſometimes ſufficient to produce the Defect we are now talking of. Such are, 1. Breathing in an Air that is either too cold, or full of Duſt, or too much impregnated with the Smoke of Lamps and Candles. 2. Too viſcid, acrid and ſalt Food, as Salt-Fiſh, Cheeſe, and the like. 3. Straining the Voice violently in a Place too much expoſed to the Air. 4. A great Fright.

With regard to this laſt Cauſe, *Paul Spindler*, in his *Medical Obſervations*, mentions a Lady of Quality, who being in a Fortreſs which was ſurpriſed by the Enemy in the Night-

Night-time, was ſeized with ſuch a Fright, that ſhe loſt her Voice, and never recovered it *. But this is not at all ſurpriſing. It is commonly ſaid of one who is hoarſe, that he has ſeen the Wolf, meaning, that he has been frightened; and there are Inſtances every day of the pernicious Effects of a Fright upon the Voice.

THE immediate Cauſe of this Defect being, as we have already obſerved, an acrid, viſcid Humour, ſticking to the Trachea and Parts about, it is eaſy to judge, that in order to remove it recourſe muſt be had to ſuch Remedies as are proper to ſweeten and attenuate this Humour. For this purpoſe the following are the moſt effectual.

1. THE Aſhes of Vine-Twigs put into a Linnen Cloth, and tied about the Neck; and this muſt be continued for ſeveral Days and Nights ſucceſſively.

2. TAKE a ſmall Handful of great Gourd-Seeds blanch'd and dried; the ſame quantity of Cucumber-Seeds prepared in the ſame manner; a Dram of ſealed Earth, two Ounces of the Root of Mallows freſh dug, and afterwards dried in an Oven, and four Ounces of red Sugar-Candy. Reduce them all to a Powder, and put a little of it every now and then in your Mouth.

3.

* *Obſervationum Medicinalium centuria à D.* Paulo Spindlero, Poſoni, *quondam conſignata, nunc collecta, in ordinem reducta; Scholiis propriiſque Obſervationibus aucta; ſtudio & operâ* Caroli Raigeri, *M. Doct.* Francofurti ad Mœnum 1691.

3. You muſt make up ſmall Troches of the following Ingredients, and let them melt upon your Tongue.

Take Mucilage of Gum Tragacanth prepared with Roſe-Water, two Ounces; Bole Armoniac, ſix Drams; Root of the greater Comfrey in Powder, half an Ounce; red Sugar-Candy, a ſufficient Quantity, to make them into a due Conſiſtence.

As the red Sugar-Candy, which enters into theſe two Compoſitions, is made with *Moſcovade Rouge*, it is a good deal better for the Breaſt, although ſome Apothecaries prefer the white, which is made of white Sugar refined.

4. Drink frequently of a Ptiſan made with Barley and Liquorice; and every Morning eat a little Veal-Broth with a Dram of *Sperma Ceti* diſſolved in it.

5. Gargle your Mouth and Throat every day, twice or thrice in the Morning, with the Syrup of Mulberries, diluted with a Glaſs of milk-warm Water, or with the Syrup of Hedge-Muſtard, diluted the ſame way. A Coffee Spoonful of either of them is ſufficient at a time.

6. Never expoſe yourſelf to the Cold, eſpecially your Head or Breaſt.

7. Bathe your Feet frequently in pretty hot Water.

2. *An effeminate Voice in a Man, and a maſculine one in a Woman.*

THERE are Women whoſe Voices reſemble thoſe of Men, and there are Men again who

who ſpeak with a Woman's Voice; as ſome Women have a Beard, and ſome Men have none. There are greater Deformities than theſe, though they are none of the leaſt. Above all, it is very mortifying to a young Lady to have a maſculine Voice, and there are a great many ſuch.

THE Wind-pipe in Women has its Diameter conſiderably leſs than in Men, which is the reaſon that their Voice is more clear and fine; for it is in this, as in the Pipe of an Organ, the larger or ſmaller that the Diameter is, the Sound is always the hoarſer or clearer.

A HOARSE Voice is owing to the Larynx, which is the Organ of Voice, being widened; and a fine Voice is produced by its Diameter being ſtraitened. Hence it follows, that in order to correct a Woman's Voice when it is too hoarſe, and a Man's when it is too ſmall, you muſt contrive ſuch means as contribute to diminiſh or increaſe, according as the Caſe requires, the Diameter of the Trachea. The Methods proper for contracting it are the following:

1. YOU muſt wear every Night about your Neck a Bag of Cloth, filled with pieces of Linnen which have been ſoaked two or three Days in chalybeated Water.

2. You muſt drink nothing hot, but as cold as you can; only you muſt not meddle with Ice.

3. DRINK frequently of Limonade, Water made with Verjuice or Gooſe-berries, but in ſmall Mouthfuls at a time, and ſlowly.

4. GARGLE your Mouth and Throat every Morning with equal Quantities of Verjuice and Water.

5. PUT Purſlain in your Broth, which muſt be pretty ſtrong, and eat a good deal of the ſame Herb by way of Sallad.

6. YOU muſt abſtain entirely from Coffee, Chocolate, Wine of whatever kind, and all vinous Liquors.

7. YOU ought not to fatigue yourſelf with long Journeys on foot.

8. YOU muſt ſhun Anger, and all violent Paſſions.

9. Do not liſten to Singers who have a very hoarſe Voice.

THIS is all that is neceſſary to be obſerved with reſpect to young Women who have a maſculine Voice.

As to young Men, whoſe Voices reſemble thoſe of Women, the following Rules are proper for giving them a more maſculine Tone.

1. THEY ſhould exerciſe their Voices frequently, by ſinging a Baſe; for this requires a hollow Voice; and by accuſtoming one's ſelf to this Part, the Voice may be made hoarſer.

2. THEY ought frequently to pronounce, eſpecially in the Morning when they get up, theſe two Letters, A and O; and the Sound ſhould be formed as deep in the Throat as poſſible.

3. THEY ſhould put their Mouth to the Hole in the upper part of an empty Hogſhead, and make it echo to their Voice, which muſt be as hollow as poſſible.

Hulett Sculp

4. They muſt hang a Pair of Tongs of an ordinary Size to one of their Fingers, and put the Top of that Finger into the Orifice of the Ear, and preſs it ſtrongly againſt it, ſo as to ſhut it very cloſe. Then they muſt ſtrike the Ends of the Tongs againſt a Cabinet, or ſome ſuch thing, and adjuſt their Voice to the hoarſe Sound which the Tongs will communicate to the Ear.

This laſt Method is far from being the worſt, but it requires, like the reſt, which are above propoſed, that it be a long time perſiſted in, and the Perſon very young.

3. *Liſping, Stammering, and a Difficulty of pronouncing certain Syllables.*

THESE Defects of the Speech, in the ſame manner as Dumbneſs, proceed from different Cauſes; amongſt which are the following: 1. The Tongue naturally of a bad Size, as for example, too ſhort, or too long, too thick, or too thin. 2. The Ligament of the Tongue too ſhort, or too thick. 3. Too great a Moiſtneſs of the Tongue. 4. A bad Habit, as ſpeaking with too much precipitation.

The firſt Cauſe cannot be corrected, and it is needleſs to apply any Remedies for removing it; for in this caſe, whether the Child liſps, ſtammers, or has a Difficulty in pronouncing certain Syllables, the Defect will continue as long as he lives.

The ſecond Cauſe, *viz.* the Ligament of the Tongue too ſhort or too thick, is not at all incurable.

THE third, which is too great a Moiſtneſs of the Tongue, is likewiſe curable.

THE fourth, which is too great a Hurry in Speaking, is more difficult to correct.

WHEN the Fault in the Pronunciation proceeds from the Ligament of the Tongue being too ſhort or too thick, the Remedy to be made uſe of in this caſe is very eaſy. But, in the firſt place, you muſt examine carefully whether the Ligament has this Defect; and to convince yourſelf of that, you muſt try whether the Child is able to thruſt his Tongue out of his Mouth. If he cannot do this, you may be ſure that the Ligament is too ſhort, or too thick, and therefore you ought to cut it immediately. But this Operation ſhould be performed by a Perſon of Skill; for in cutting the Ligament Care muſt be taken not to wound the *Venæ Raninæ*, which are two ſmall Veins running under the Tongue. There is not much to be feared from opening only one of theſe Veins, if it is timeouſly diſcovered; becauſe it is eaſy to ſtop the bleeding, by holding your Finger for ſome time upon the Orifice. But if you uſe no means to ſtop it, and eſpecially if the Child is unweaned when the Ligament is cut, (as it is neceſſary ſometimes to cut it then, becauſe it hinders the Child to ſuck) the Event may be dangerous, as you will ſee by the following Example related by the celebrated M. *Dionis*, in his Courſe of Chirurgical Operations.

" A famous Surgeon in *Paris* cut the Liga-
" ment of a Child's Tongue, which was the
" Occaſion of its Death, becauſe he had in-
" advertently cut one of the *Venæ Raninæ*,
" which

" which he did not take any notice of, but " went away as ſoon as he ſaw the Child be- " gin to ſuck. After he had ſucked enough, " the Nurſe laid him in the Cradle, and he " continued to move his Lips, as if he had " ſtill been ſucking: But this was neglected, " becauſe a great many Children have ſuch a " Motion with their Lips, while they ſleep. " In the mean time, what he ſucked was the " Blood which came out of the Vein, and " which he ſwallowed always as faſt as it " bled, the Bleeding being increaſed by the " Motion of Sucking. Thus he ſucked till " there was no more Blood left in his Veſſels, " and nobody perceived any thing amiſs about " him, till a little before his Death, that his " Paleneſs and Weakneſs diſcovered what was " the matter with him.

" He was opened after his Death, and his " Stomach was found full of the Blood which " he had ſwallowed."

This Obſervation deſerves very well to be taken notice of, and ſhould make Parents extremely careful about their Children, when the Ligament of the Tongue is cut. Dumbneſs itſelf may likewiſe be occaſioned by the Shortneſs or Thickneſs of this Ligament; and when a Child is not able to ſpeak at two Years old, the Ligament ſhould be examined, and if it bridles the Tongue, it ought to be cut, but the *Venæ Raninæ* muſt be taken care of in the Operation.

Too great a Moiſtneſs of the Tongue and the Organs of Speech, may produce the ſame Effects (Dumbneſs only excepted) with a Tongue naturally too ſhort, or too thick, or

with the ſame Faults in the Ligament, and occaſion Stuttering, Stammering, and a Difficulty of pronouncing certain Syllables, ſuch as Liſping. Thus, for example, in pronouncing *Ze* inſtead of *Ge*, as *Gaze* for *Gage*; *Pizeon* inſtead of *Pidgeon*; *goſs*, inſtead of *groſs*; *Sat* inſtead of *Chat*; *Cod* inſtead of *Cold*; *Vermiion*, inſtead of *Vermilion*; *Butterfy* inſtead of *Butterfly*, &c.

A CERTAIN ſkilful Muſician was introduced to *Lewis* XIV. who ordered him to ſing, and was very well pleaſed with his Performance. The Muſician, encouraged by his Majeſty's Approbation, ſung the following Words with a particular Emphaſis *Zupiter armé du tonerre*, &c. But this liſping ſpoilt all, and the King would never hear him ſpoke of any more.

THERE is another Difficulty of pronouncing certain Letters, which proceeds from a Cauſe a-kin to that of Liſping. It conſiſts in ſubſtituting *L* inſtead of *R*, as in ſaying *Tliangle* for *Triangle*; *Bleech* for *Breech*; *Bland* for *Brand*, &c.

SOME People can neither pronounce *R* nor *L*; and of this Number was the famous Botaniſt *Gaſpard Bauhin* *.

THEY who liſp, may correct their Pronunciation, by the means of ſmall Flints put into the Mouth, obliging themſelves at the ſame time to pronounce right.

PEOPLE who ſtutter may uſe the ſame Method. It was thus that *Demoſthenes* corrected that Fault in his Speech †; and Players, who have

* *Zuinger. Theatr. Praxeos Med.* Tom. 2. p. 77. in 4°

† *Plutarch. in ejus vitâ. Mercurial. de Morbis pueror.* Lib. 2. cap. 8.

have ſtuttered, have got the better of this Defect by the ſame Expedient *.

Stuttering conſiſts in pronouncing the ſame Syllable ſeveral times running, inſtead of once, either in the Beginning or Middle of a Word; as, for example, *Fa-Fa-Fa-Father*, *Grandmo-mo-mo-mo-mother*. Some Stutterers are obliged to repeat one or two Words in the beginning of a Sentence ſix or ſeven times, before they can get out another, and then ſpeak the reſt of the Sentence without heſitation. As, for inſtance, in ſaying *I muſt go to the Country to-morrow*, they ſay, *I, I, I, I, I, I, muſt, muſt, muſt, muſt, muſt, muſt go to the Country to-morrow*. And in the mean time they are forced to make a great many wry Mouths, which ſort of Grimace is common amongſt Stutterers.

In ſtammering, the Words and Syllables are ſo huddled upon one another, that none of them are allowed their proper Emphaſis. Theſe two Faults in the Pronunciation proceed, ſometimes, from too great a hurry in ſpeaking, and ſometimes likewiſe from a Defect in the Tongue. But to whatever Cauſe they are owing, provided the Tongue is not naturally of a faulty Size or Shape, they may be corrected by the Perſon's obliging himſelf to pronounce each Syllable ſlowly, as if he counted the Hours of a Clock that ſtrikes ſlow. By repeating this Attempt frequently, he will be able at laſt to ſpeak eaſily as he ought; and this is ſo true, that moſt People who ſtutter or ſtammer in common Converſation, leave it

* *Reflexions ſur l'Art de parler en public. Hiſtoire des Ouvrages des Sçavans Juin* 1709.

off when they are obliged to talk ſlow. The late M. *de Belleſtre*, a celebrated Phyſician of the Faculty of *Paris*, who has been dead about two Years, ſtutter'd in common Diſcourſe, becauſe he was in too great a haſte to expreſs himſelf. But when he ſpoke in publick, which he ſometimes had occaſion to do, he left off ſtuttering, becauſe he was at more pains in conſidering what he was to ſay, and how to pronounce it.

I SHALL add ſome Examples of ſeveral Faults in the Pronunciation, which are common in Children. Some, for inſtance, cannot pronounce the Letter *X*, as in *Sex*, *fix*, *Ax*, *&c.* but they ſay *Sesk*, *fisk*, *Ask*, &c.

IN order to correct this Fault in the Pronunciation, which when Children paſs a certain Age cannot be removed, you muſt make them pronounce the *X*, as if it was writ *ic ce*, or *ec ce*, as *fic ced* for *fixed*, *Sec ce* for *Sex*, &c. and give them the ſame Letter writ *ic ce*, or *ec ce*, to read.

OTHER Defects in the] Pronunciation very frequent amongſt Children, are 1. That of ſaying *T*, inſtead of *C*, and of *D*; as *tapable* for *capable*; *Tabinet*, for *Cabinet*; *Tear*, for *Dear*; *Taily*, for *Daily*, &c. 2. *P* inſtead of *B*, as *Pread*, for *Bread*; *Pride*, for *Bride*, &c. 3. *C* inſtead of *G*, before the Letter *A*, as *Cage*, inſtead of *Gage*; *Carter*, for *Garter*, &c.

A COMPANION of mine at the College had got a habit of pronouncing *IF*, inſtead of *IV*; *P*, for *B*; and *che*, for *je*; ſo that though he was no Foreigner, he ſaid always *che fois*, inſtead of *je vois*; *che fiens*, for *je viens*; *ponté*, for *bonté*; *pattre*, for *battre*, &c.

FROM

FROM whatever Cauſes the Faults in the Pronunciation proceed, provided they are not owing to a natural Defect in the Tongue, there is nothing better for correcting them in a Child, than to take the trouble to pronounce ſlowly before him the ſame Words, which he pronounces ill, and make him repeat them after you; and this Method muſt be continued for whole Months, if needful.

IF you obſerve that he does not ſpeak readily enough, give him hard Words to pronounce, make them yourſelf, if you think proper, and help him to articulate them. This may be made a Diverſion to him, and you may ſpur him on with ſome little Trifle by way of Reward.

WHEN he is with Children about his own Age, propoſe to them ſome of theſe difficult Words, and let him who does not pronounce them right lay down a Forfeit, which he muſt undergo ſome little Penalty to recover. By this means you will ſoon make him ſpeak readily, becauſe this Play will divert him.

THE word *Viciſſitude* is very proper for trying a Child with, and making him pronounce it ſeveral times ſucceſſively. At firſt he will call it *Viſſitude*, by being in too great a haſte; but after he has repeated it ſlowly a good many times, he will come to pronounce it at laſt with Eaſe and Readineſs.

IT is a common Play amongſt Children, to try which of them can pronounce a hard Sentence beſt. This ought to be improved, and you may bear a part with them yourſelf, ſeeming ſometimes to blunder, which will give them occaſion to reprove you, and make them

ſtrive to pronounce better than you. This will be enough to make them ſpeak readily.

HERE you muſt learn to play the Child amongſt Children, and remember that upon ſeveral occaſions, it ſhews you are more a Child than they, if you are aſhamed to deſcend to them.

WE muſt further remark, that as Children commonly ſtrain themſelves to ſpeak, before they have a clear Idea of what they would ſay, it frequently happens that for want of this it coſts them a great deal of trouble to find their Words; and this Uneaſineſs appears in their Face, which is a Deformity. Thus, for more Reaſons than one you cannot break young People too ſoon, to think before they ſpeak. After they once get into the habit of it, they will expreſs themſelves eaſily and without making Faces; for the following Maxim of the great M. *Deſpreaux* is undeniably true:

Ce que l'on conçoit bien s'enonce clairement,
Et les mots pour le dire arrivent aiſément.

What we conceive, with Eaſe we can expreſs
Words to the Notions flow with readineſs.

4. *The* SPEECH *interrupted, or ſhort-winded.*

THIS Defect in the Speech is almoſt as troubleſome to thoſe who are ſpoke to, as to the Speaker. There are ſome People who cannot ſpeak four Words together, without ſtopping to take their breath. This puts you in pain

* *Deſpreaux Art. Poet. Chant.* 1.

pain to ſee them, and you imagine you have contracted their Diſeaſe. It is owing to a bad Conformation of the Cheſt or Lungs, or to ſome Accident, or to the Child's being too tight ſwaddled, or wearing Stays or Bodice which are too tight, which is often enough the caſe. When it does not ariſe from any of theſe Cauſes, it frequently proceeds from the imprudent way which Nurſes take of covering Children in the Cradle. They ſpread a large Cloth over it, and take care to make it ſo cloſe on all ſides, as to hinder the external Air to get in, whereby the Air which the Child breathes is not renewed, and hence becomes rarified and unwholeſome, and overcharges the Lungs, ſo that inſtead of breathing freely, he is almoſt quite ſuffocated; and this brings on a Shortneſs of Breath, which continues for Life, and muſt neceſſarily ſhorten it.

Even People who are grown up ought to ſhun ſleeping with the Curtains very cloſe, or being confined long in Cloſets which are too little and cloſe, for fear of weakening their Lungs. But it is ſtill a worſe caſe with Children, when the Air within their Cradle is not renewed, ſo that they are obliged to breathe the ſame Air for a long time together.

Another Cauſe of the Shortneſs of Breath in ſome Children, is the Imprudence of Mothers and Governeſſes, who when they are *grown pretty well* up, make them in a precipitate manner recite Paſſages of Authors, which they have fooliſhly obliged them to get to repeat. They think it a right thing, for example, to give them as a Task a Number of Fables and Tales to relate, and if they make

the leaſt ſtop in telling them, they immediately reprove them, and without allowing the Child time to take his breath, prompt him to a Word here and there, which they thought he had forgot. This puts him in a hurry, and by being repeated every day brings on a Shortneſs of Breath.

TELL us, ſay they to the Child, the Fable of the Crow and the Fox. The Child tells it, and then they ask for that of the Ant and the Graſhopper. This is no ſooner done, than they muſt have the Story of the Frog that wanted to make himſelf as big as the Ox; and then that of the Wolf and the Lamb. They will not allow him to leave off, till he has repeated a great Number of theſe Fables one after another, and he muſt tell them every day over and over, till his Lungs are quite fatigued. If Company comes, the Child muſt be called and the Company muſt be entertained (ſuch Diverſion or Entertainment as it is) at the poor Child's expence, by making him repeat five or ſix Fables; and very often they teach him to pronounce them with ſuch a Tone and Geſture, as is capable of deſtroying any natural Turn which he might have to deliver himſelf with Propriety.

CHILDREN ought never to be forced to learn or to repeat any thing by heart. Tell them thoſe Things which are neceſſary for them to know, but do it in an eaſy way, and without laying any Obligation upon them to liſten to you; or rather addreſs them, while they are preſent, to ſomebody with whom you have concerted the Affair. They will then liſten to you with more Attention, than if you addreſſed

addreſſed your Diſcourſe to them, and will remember what you ſay, without being at any pains about it; ſo that they will repeat it to you of themſelves again, but with an eaſy natural Air, which will not have any bad effect upon their Cheſt.

ANOTHER imprudent Cuſtom of the ſame nature with the former, is that of burdening the Memories of Children with a great Number of Prayers, which they make them repeat in the ſame manner, one after another: A ſingular Inſtance of this I happened to ſee very lately, upon which account indeed it ought rather to be concealed.

A YOUNG Lady of Condition, who had a Governeſs along with her, aſſiſted ſome Weeks ago at Maſs, in a Church where I happened to be placed very near her. The Child, with her Eyes caſt down, which ſhe raiſed now and then, to ſee if her Governeſs obſerved her, repeated one Prayer after another, with a low Voice, but very diſtinctly. One Prayer was no ſooner ended than ſhe began another, after that a third, and ſo on, without ever ſhutting her Lips a moment. The Governeſs, who did not open her Mouth herſelf, regarded with an Air of Approbation her young Pupil, who ſpoke herſelf quite out of breath. This encouraged her, and ſhe went on fatiguing herſelf ſtill more and more. A Lady of Quality, who chanced in the ſame manner with myſelf to be preſent at this Sight, and in great pain for the young Girl, touched her Mouth gently with her Fan, in order to make her ſhut it. The Child ſtill proceeding, I could not help telling the Governeſs, that this Exer-

ciſe

ciſe would certainly render her conſumptive, or at leaſt make her ſhort of Breath; but all was to no purpoſe. The young Lady, who was otherwiſe very handſome, and had a very lovely Perſon, had her Face extremely pale, and bloated, which made me add to the Governeſs, that theſe were very probably the Effects of thoſe vehement Devotions. But this made as little Impreſſion as what I had ſaid before; ſo, as ſoon as Maſs was over, I left the Pupil and Governeſs; whom, neither the Lady nor I could prevail upon to ſpeak ſo much as a Word.

WHAT we obſerved towards the End of the third Book, concerning the bad Effects which walking too faſt has upon Children's Breathing, has a great deal of affinity with what we have ſaid here, of the riſque which Children run in that ſame reſpect, from making them repeat in a hurry a great Number of Stories, Tales and Prayers, with which their Memory is ſometimes burthened. For faſt-walking, when it is frequently repeated, is as hurtful to their Breaſt, as the telling theſe Stories, *&c.* in a conſtant hurry. *Virgil*, ſpeaking of *Aſcanius*, ſays, that *Æneas* (when he fled from *Troy*, carrying *Anchiſes* upon his Shoulders) took the Boy by the Hand, who followed his Father with an unequal Pace *. This Deſcription of *Virgil's*, agrees very well with what we formerly obſerved, concerning the Manner of Children's walking, *viz.* that their Limbs being ſhorter, they are obliged to walk too faſt to keep up with

* ——— *Dextra ſe parvus Iulus,*
Implicuit, ſequiturque patrem non paſſibus æquis.
VIRG. ÆNEID. Lib. 2.

with thoſe who are not at the pains to wait for them; and thus they walk themſelves out of breath, which produces this Defect of the Speech we are now treating of.

VIRGIL, who obſerves the greateſt Exactneſs in every thing, would have taken care not to repreſent *Aſcanius* following his Father in this manner upon that occaſion, if *Æneas* could have had time to walk at a ſlower pace. But what ſhall we ſay of the Folly of thoſe Mothers and Governeſſes who oblige Children to walk too faſt when there is not the leaſt neceſſity for it? They have no ſuch Danger to reſcue them from, as *Æneas* had *Aſcanius*, and yet they are frequently in as great a haſte, and make the Children quite breathleſs with following them, which coſts them often very dear.

The CONCLUSION.

I Could not help, in the Courſe of this *Orthopædia*, declaiming frequently againſt the Tribe of Nurſes, becauſe they are the occaſion of moſt part of thoſe Deformities to which the Bodies of Children are ſubject. But it were to be wiſhed they would ſtop here, and that their Imprudence did not carry them ſo far, as to hurt the Manners of Children, by making them ſuck in with their Milk, as they do every day, thoſe perverſe Inclinations which may be ranked amongſt the greateſt Deformities of the Mind: I mean, Revenge and Lying. If the Child happens to fall, the Nurſe immediately, as if it were her Duty to lay hold of this occaſion for giving him a Leſſon of Revenge,

Revenge, begins to threaten and beat the Floor with the greateſt Appearance of Wrath poſſible, the better to impoſe upon him. If he hurts himſelf againſt a Cheſt or Chair, ſhe does the ſame by them. If he has done any thing amiſs, which can be laid to the charge of ſome other Perſon in the Houſe, no matter how; it is immediately done, and the Child is made to accuſe the Perſon blamed, either by Words, or Signs, if he has not learned to ſpeak.

THIS is the way that Children are taught Revenge and Lying in their firſt Years, or I may rather ſay Days or Hours; and you may obſerve what a progreſs they have made in both theſe Vices, when they are taken from this School. What a vaſt deal of pains muſt it coſt after this to teach them the Love of Truth, to be good-natured, patient, and generous; for the Patience which we here talk of, and which ought to accompany their whole Life, is a noble Virtue, which conſiſts in abſtaining from Revenge when it lies in their power, and is purely the Effect of Generoſity. But I wander inſenſibly from my Subject; however, it is no great matter, and I hope my Reader will pardon another Digreſſion, which I muſt make upon this occaſion.

AS ſoon as the Child is arrived at the Age of being inſtructed by Reading, make the beſt uſe you can of this Acquiſition to deface, if poſſible, theſe firſt Impreſſions. With reſpect to Lying, make him read what is ſaid of it in *Eccleſiaſticus* *, viz. that *Lying is continually in the*

* *Opprobrium nequam in homine mendacium et in ore indiſciplinatorum aſſiduè erit.* Eccleſiaſt. cap. 22.

the Mouth of thoſe who want Education, and that it is a Diſgrace and a Shame to Man. Make him obſerve likewiſe what an ancient Philoſopher has writ upon the ſame Subject, That *it is the Vice of Slaves, and of the Dregs of the People* *. Then, with reſpect to Revenge, ſhew him what a celebrated ancient Poet has ſaid of it, That *only weak and little Minds find any pleaſure in it* †.

IF he reads theſe three Maxims himſelf, they will make a greater Impreſſion upon him, and be of more ſervice in reforming him, than all the Leſſons and Lectures which you can give him.

ANOTHER Reflection which I muſt aſk leave to make here, is, that Nurſes commonly hurry the Minds of Children by fooliſhly frighting them. Children ought never to be frighted upon any account. Theſe Frights, which weaken the Mind, are likewiſe of very dangerous conſequence to the Body, and amongſt a great Number of Children affected with the Epilepſy, there are few who do not owe this ſhocking Diſeaſe to ſome Fright or other which they have received in their Infancy. Not to mention Hobgoblins, Ghoſts, Witches, and the like, which they every day talk of to Children, or at leaſt while they are preſent, which is as bad; what ſhall we ſay of that Fear of Thunder, which they are at ſuch pains to impoſe upon their Minds? A Fear which they are never able to get the better of, and which makes them commit a thouſand Extravagancies

* *Ariſtot. Ethic.*

† *Semper et infirmi eſt animi, exiguique voluptas, Ultio* - - - Juv. Sat. 13.

vagancies, eſpecially the Fair Sex. What a terrible Impreſſion muſt it make upon a young Girl, when ſhe ſees her Nurſe, Keeper, Governeſs, and even her Mother, creep out of the way in time of Thunder?

TO prevent or remove this dangerous Fear in Children, you ſhould frequently tell them, that Thunder is very good for the Fruits of the Earth, and makes Grapes, Apples, *&c.* come in great plenty; which is very true, and beſides is the beſt way to reconcile them to it.

YOU ſhould tell them too, that the Reaſon why ſo many People pray in the time of Thunder, and why they ring the Church-Bells then, is to thank God for ſending it.

TAKE care beſides never to let them hear that the Thunder has broke any where; and let none of your Servants, nor any other body, fooliſhly tell them any Stories upon that Subject.

THIS is the way you ought to manage Children in theſe caſes, inſtead of delivering them up to thoſe terrible Frights, which make a bad Impreſſion both upon the Mind and Body.

IF I ſhould enter upon a Detail here of particular Stories, which are more proper for Converſation than for Writing, I could relate many Inſtances of the Miſery which a great many Children ſuffer, by being inconſiderately expoſed to thoſe cruel Fears.

I SHALL conclude all that I have hitherto ſaid upon Nurſes, by adding, that they do a great deal of hurt to Children, and conſequently to Mankind, (which they never conſider) both

both with reſpect to their Bodies, Minds, and Manners, three eſſential Evils, and very hard to correct, eſpecially the two laſt; but a little Vigilance in the Parents, with regard to the Nurſes, Keepers, and Governeſſes, with whom they truſt their Children, would eaſily prevent them.

THE END.

A

THESIS

Defended before the COLLEGE of PHYSICIANS in *Paris*, the fourth Day of *March*, 1723. and the twenty-third of *March*, 1741. Dr. ANDRY, Reader, Profeſſor, and Cenſor Royal of the ſame Faculty, being at that time Preſident, *viz.*

Whether moderate Exerciſe is not the beſt Preſerver of Health?

I.

OF all the Methods proper for preſerving Health, and for preventing, and even curing a great number of Diſeaſes, there is none equal to moderate Exerciſe. It at the ſame time rouſes the natural Heat, diſſipates the ſuperfluous Humours, corrects thoſe that are acrid, gives Agility to the Muſcles, ſtrengthens the Nerves and Joints, opens the Pores, and aſſiſts the Perſpiration. Hence the whole

whole Body muſt be ſtrengthened, the Senſes rendered quicker, Reſpiration more free, the Heart ſtrong and vigorous, and the chylopoëtick *Viſcera* perform their Offices more readily.

WANT of Exerciſe, on the contrary, makes the Body indolent; for thereby the animal Spirits, which are the chief Inſtruments of Motion, become quite unactive, and the whole nervous Syſtem is rendered torpid. Beſides, the Blood is not driven with ſufficient Force through the capillary Arteries, but ſtagnating there, produces Obſtructions. Want of Motion in a manner extinguiſhes the natural Heat, which, on the other hand, moderate Exerciſe diffuſes through all the Parts of the Body; as appears from that lively, florid Complexion which it occaſions. In People who want Exerciſe, a Maſs of viſcid Humours is accumulated, whence proceeds the Rheumatiſm, Apoplexy, Palſey, Stone, Gout, Catarrh in all its ſhapes, and a number of other Diſeaſes too tedious here to mention.

II.

EXERCISE is much more effectual than Medicines for the Preſervation of Health: It is delightful and pleaſing, more certain in its Effects, and does immediate ſervice both to the Solids and Fluids; whereas Medicines are unpleaſant, of more doubtful Conſequences, for the moſt part exert their Force entirely upon the Fluids; and, before they can reach the Blood, are ſo changed, that in a great meaſure they loſe their Virtues.

BESIDES,

BESIDES, Exercise is a thing that may always be come at, and there is nothing conduces so much to the preserving and confirming of Health. Do you want that a Woman with child should have a happy Delivery? There is nothing better for this purpose than walking a good deal, about the fifth, sixth and seventh Months of Pregnancy. Would you dispose a Child to sleep, and ease those Pains with which they are commonly troubled? There is nothing more effectual for this than rocking him in the Cradle. Thus grown People in some Countries are rocked in Hammocks, which, by their gentle Motion, quicken the languid Circulation, and are of great service to People who are recovering from any tedious Illness. Would you prevent or cure the Rickets? What is properer for this, than to put the Child who is threatened with that Disease into a Swing, fastened about his Breast and Neck, and so moved backwards and forwards as often as you please? For by this Motion frequently repeated, the Ligaments of the Joints are relaxed and distended, and this is considerably assisted by those Springs which the Child gives for Joy of being thus swung; for his Spine, Arms and Legs are by these Boundings put upon the stretch. Would you foment the natural Heat of the Body in robust grown People, diminish the Redundancy of the Fluids, assist the Concoction of the crude Humours, and the Digestion of the Aliments? The best way to attain these Purposes is by Hunting and Shooting. Would you strengthen the Tone of the Stomach, and in short the whole Body? This is to be done by Riding

Riding and Dancing, which last Exercise both strengthens the Legs and Feet, and renders their Joints more flexible. It is extremely agreeable, and at the same time greatly conduces to Health, makes the Body quick and active, the Mind chearful, the Complexion lively, and gives the Face and whole Body a graceful Air and Mein. But here we only talk of those Dances which are graceful, and not of those lascivious Gestures which are practised by Strollers and Stage-Dancers, but do not become Persons of a liberal Education. Would you render the Body strong, and fit to endure Hardships, strengthen the vital Actions, and reduce the Habit when it is too corpulent? There is nothing better for producing these Effects than the Hand-ball, Mallet, Foot-ball, and Tennis. Playing at the Hand-ball puts the whole Body in motion. The Mallet again, as it obliges those who play at it to run, is not only good for strengthening the Arms, Back, Legs and Feet, but it likewise gives an Agility to all the Joints of the Body. The Foot-ball does the same; and as to Fencing, there is no Exercise where the Joints are moved with greater Force and Quickness, especially those of the Arms and Legs, and consequently there is none more proper for strengthening those Parts. The Nine-Pins of both kinds, both the larger and lesser, are also of service here; but with this difference, that only the larger ones can be of use to strong People. Do you want to strengthen your right Arm and Shoulder, and Toes? The best thing you can do for this, is, to play at Billiards.

THESE, and other Exercises of the same kind, must certainly have a great effect in preventing a vast number of Diseases, and strengthening the Body. Nor must we here omit the more violent Labours of Peasants, Sailors, and Porters, such as Plowing, Digging, Pruning, Rowing, and carrying of Burthens, which sufficiently demonstrate the Usefulness of Exercise: For if labouring People have strong Nerves, brawny Limbs, and are not subject to the Gout, and other Diseases incident to the Rich, it is owing to their constant and unwearied Labour.

III.

THE greater Strength of the right Hand, in comparison with the left, shows the Effects of Exercise; for this can be owing to nothing but our using the former more frequently than the latter. Nor can it be objected, that because the right Eye and Foot are stronger than the left, though they are not subject to more Exercise; therefore it is not owing to the above Cause that the right Hand is strongest: for the animal Spirits being determined in greater quantity towards the right Hand, must consequently flow in greater plenty to all the right Side, and therefore the whole right Side must be stronger than the left. There are some Countries where the Children are accustomed from their Infancy to exercise the left Hand more than the right, and accordingly they have the left Hand stronger than the other.

IN

In People who have had the right Hand amputated, the left becomes ſtronger than it was before, and they can write, draw, and ſew very well with it; which can be owing to no other Cauſe than their exerciſing it more frequently. You ſee what a Stiffneſs the Limbs contract from being long kept in the ſame poſture, as in Fractures, Luxations, Inflammations, *&c.* where they are allowed no Motion for ſeveral Days; what a long time does it take before they can move freely again? Some People, who keep their Arm bended for a great many days after Bleeding, out of an idle Fear, leſt the Orifice ſhould burſt open again, are ſcarce able to ſtretch it out afterwards, when they want to make uſe of it.

A FURTHER Proof of the good Effects of Exerciſe upon Health, you may ſee in ſome, who while they lived at eaſe upon their Income, without any Diſquiet or Buſineſs, were melancholy, pale, and perpetually ailing; but happening afterwards to be ingaged in a Law-Suit, which obliged them to ſtir about amongſt Judges and Lawyers, and frequent the Courts of Juſtice, have at laſt recovered a perfect State of Health.

You ſee a great many delicate young Girls taken into the Hoſpitals to do the moſt ſlaviſh Work there, who by being daily employed in pretty hard Labour, become ſo ſtrong and healthy, that you would ſcarce take them to be the ſame Perſons.

What a confirmed State of Health do moſt Phyſicians enjoy, who are almoſt conſtantly hurrying from one Place to another. Conſider the Situation of thoſe particularly, who have

ſubmitted to all Toils and Dangers in attending Patients infected with the Plague; without uſing any Preſervative againſt it themſelves, except Exerciſe and Courage. You have ſeveral late Inſtances of this in the Phyſicians of *Marſeilles*, *Aix*, *Toulon*, *Marvejols* and *Canourgue*, when the Plague raged in thoſe Parts. Beſides, Exerciſe, by diverting the Mind from the Thoughts of Danger, diminiſhes that Fear, which is ſuch an Enemy to the Perſpiration, and conſequently to Life itſelf. And in this reſpect it has ſtill a greater effect upon Phyſicians, becauſe they know very well that the Plague is moſt violent in thoſe who are Slaves to their Paſſions, eſpecially to Fear; and they themſelves are not apt to embrace the vulgar Error, that it is impoſſible for People to eſcape the Plague, who come near thoſe that are ill of it, or only touch their Clothes.

LASTLY, How conducive Exerciſe is to Health, appears from the good Effects of it, when accompanied with the uſe of mineral Waters; for thoſe Effects are ſo conſiderable, that it is often a Doubt, whether the frequent Cures performed by the uſe of thoſe Waters, is more owing to them, or to the Exerciſe. It is plain that for the moſt part they are of no ſervice, nay frequently hurtful, unleſs they are aſſiſted by walking.

IV.

BY Walking, the whole Body is put into motion, and hence it is not only of ſervice to the lower Extremities, but it clears the Lungs, ſtrengthens the Stomach, and hinders the Aliments

ments to grow sour in it; cures Catarrhs, disperses Wind in the Bowels, brings down the Gravel from the Kidneys, and eases the Brain. Exercise is good in both Sexes, and in every Stage of Life, but especially in Childhood and Old Age: For old People, upon account of the declining Heat of the Body, and Children, from that Heat being as yet weak, and only beginning to glow, are loaded with crude Humours, which, if they are not sent off by the Skin, or some other natural Emunctory, by the means of proper Exercise, produce a great many Diseases, and especially in Children the King's Evil, and Epilepsy; which are owing to a viscid Phlegm, as Experience demonstrates. Parents therefore ought to take care that their Children exercise themselves with walking; and, if their Circumstances allow, with riding and hunting, lest those Juices which ought to nourish the Body become morbid.

THE propereſt Exercises for Men of Fortune, when they are young, are fencing, riding, both the great Horse and Courser, Wrestling, and other warlike Exercises, which are of use both to preserve and confirm the Health, and render them fitter for enduring the Fatigues of War, upon occasion.

BUT Children, as they have not Strength to bear such violent Exercises, must be allowed to divert themselves by playing with their Companions, which conduces greatly both to their Health, Growth and Shape. You must direct them however in the Choice of those Diversions; because some of them occasion a Giddiness, disturb the Brain, and hurt the

Sight; as, for example, turning round for a good while together, which is common amongſt Children, or ſwinging them up and down upon a Rope faſtened to a couple of Trees or Poſts. But you may allow them to play at Hide and Seek, Blind-man's-buff, the Top, Whirly-gigg, Shittle-cock, and the like; as alſo to ride upon a Stick, beat the Drum, *&c.*

THE Top which Children ſcourge with a Whip makes their Legs and Arms pliable; and the Gigg which they throw upon the Ground, by the means of a Thong which is wrapped about it, has the ſame effect, but is a more gentle Exerciſe. In playing at Shittle-cock the Body is put into a great many various Poſtures, which contribute very much to give ſufficient Agility to the Limbs, and a briſk Motion to the Fluids.

V.

EXERCISE then is extremely uſeful in every Period of Life, for preſerving and reſtoring Health; nor can it be objected, that a great many Men and Women, who are confined to Monaſteries, keep their Health very well, and live to a great Age, though they ſcarce uſe any Exerciſe: For, beſides that the moſt part of Monaſteries have Gardens belonging to them, where the Monks or Nuns are allowed to walk, and there are certain Orders of Monks who have certain Days in which they are at liberty to go abroad; almoſt all who live in Monaſteries apply to ſome Buſineſs or other, which tends to the Exerciſe of the Body.

Thus

Thus the *Carthusians*, for example, have each of them little Gardens which they cultivate; and besides, a great many of them employ themselves in some handicraft Business, as in turning, joining, making of Baskets, and the like. But we must not forget the chief Exercise amongst the Monks, *viz.* Singing. In Singing, the Muscles about the Mouth and Throat are put in action, and by their frequent Contractions the Humours are made to move more quickly through the neighbouring Vessels, and this Motion is communicated to the remotest Fluids. Reading, and Talking aloud may likewise be numbered amongst the best kinds of Exercise. By the Voice the animal Spirits are all put into motion, not superficially, nor in the Surface of the Body alone, as happens in Friction, which however is very conducive to Health; but in the very Fountain from whence they rise, and the Viscera. This is the Reason why Monks and Nuns, though they do not seem to use much Exercise, yet live very healthy, by exercising their Voices Day and Night in singing of Hymns, and by this means supplying the want of other Exercise. By the Impulse of the Voice, the animal Spirits are made to flow more quickly through the Nerves; and the Air being put into a commotion by the Vibrations of the Voice, communicates the Effects of that Motion both to the Solids and Fluids; hence the Humours are concocted and attenuated, and the Perspiration promoted, which Effects are not all to be obtained by Diaphoreticks.

SINGING and Speaking have ſuch great Effects in exerciſing the Body, that perhaps the Reaſon why Women do not ſtand ſo much in need of other Exerciſe as Men, is becauſe they are more loquacious; and this ſhows the ſurprizing Care and Foreſight of Nature. Declaiming is likewiſe a very wholeſome Exerciſe, and is more conducive to the Health of ſome Clergymen and Lawyers than can be well expreſſed. The Crying and Bawling of Children are alſo of great ſervice in purging the Brain, and aſſiſting the Growth of the whole Body. And here I muſt mention the Cuſtom of the *Indians*, who, becauſe their Children almoſt never cry nor ſhed Tears, ſometimes ſting them with Nettles, on purpoſe to ſet them a crying; and the Reaſon they give for it, is, that they do it to make their Children healthy and long-lived.

ASCLEPIADES and *Eraſiſtratus* have boldly condemned all kinds of Exerciſe, as not only of no advantage, but even prejudicial to the Health, and recommended Reſt as the chief Preſerver of it; but they were certainly very much miſtaken in this point. Reſt to be ſure deſerves its own Share of Praiſe; it reſtores the animal Spirits, eaſes the Limbs when fatigued with too much Labour, and is neceſſary in the Cure of a great many Diſeaſes; but whoever concludes from hence, that People ought always to reſt, is certainly very much miſtaken. It is much eaſier to exceed in Reſt than in Labour, and although Pleuriſies are ſaid to be produced by Exerciſe; yet Experience plainly ſhows us, that they are more frequently owing to a ſudden Change from

from Exercise to Rest. It is needless to object, that Exercise wears the Body; that is certainly true: but then you must remember that the human Body is like Iron, which wears by being used; but if not used, is soon consumed with Rust. In the same manner you see Men are worn by Exercise; but if they do not use Exercise, they suffer more hurt from Rest and Indolence than if they did use it. One of the slighter Effects of the want of Exercise, is an Immobility of the Joints, and it is easily accounted for from Anatomy. In the middle of the Joints is contained a whitish, viscid, glutinous Humour, commonly called the Liquor of the Joints, which flows out when any Abscess happens in those Parts; and is so necessary towards lubricating them, and preserving their Motion, that some Surgeons taking it to be a purulent Matter, and therefore drying it up, have thereby deprived the Joint of Motion. This Humour, if it is separated in too great a quantity, or is too viscid or concreted, hurts the Joints in their Motion, and produces a Weight, Stiffness, and sometimes a violent Pain in the Parts. But there is nothing favours this Exuberance, Viscidity, or Concretion, more than Rest, and therefore nothing is more hurtful both to the Motion and Lubricity of the Joints. Exercise then is the best Preservative of Health, provided it be rightly suited to the Age, Sex, and Constitution, as likewise that it be used at proper times, and duly continued; which two last Conditions, not to mention the rest, you may judge to be right observed, 1. If as to the proper Time, you do not use Exercise

till the Bladder and Inteſtines have firſt been emptied, nor immediately after eating. 2. If in the Summer you uſe it about the riſing, and after the ſetting of the Sun; in the Spring and Autumn, about two Hours after the Sun riſes; and in the Winter, about Noon.

THERE are ſome who adviſe you to abſtain from Exerciſe the firſt Day of *May*, and the laſt of *September* and *April*, as a thing extremely hurtful upon thoſe Days: But this Advice is as fooliſh as that of the *Schola Salernitana*, which bids you avoid Bleeding, and eating of Gooſe on the above-mentioned Days, as you would ſhun a Hydra; for that is the Expreſſion.

THERE were two female Members of that School, who are ſaid to have made a great figure, and to have writ ſome very learned Books. It is very probable that they were the Authors of that Book, intitled the *Schola Salernitana*, which it would be unjuſt to aſcribe to Phyſicians who underſtood their Buſineſs.

As to the Time that Exerciſe ought to be continued, it is proper to leave off when the Muſcles begin to ſwell, the Breathing becomes difficult, the Colour of the Skin grows red, and the Body ſweats, and is fatigued. But you muſt take care not to reſt all at once after Exerciſe.

THERE are a great many Men who are obliged to labour conſtantly for their Bread, and conſequently have it not in their power to ſubmit to theſe Rules: but the moſt part of thoſe do not ſuffer from the Neglect of them; nay, on the contrary, their hard Labour

bour is of ſuch ſervice to them, that if they happen to increaſe their Fortune ſo as to live without working, they frequently loſe their Health for it. In this we ought to admire the amazing Clemency of Divine Juſtice, which, in chaſtizing Man for his Sins, has condemned him to ſuch a Puniſhment as conduces the moſt to preſerve his Health.

To conclude; Exerciſe is ſo uſeful and neceſſary, that not only Man, but the moſt unactive and indolent of the brute Creation; nay, even Plants themſelves, cannot thrive without it. The humble Violet, as well as the lofty Oak, loves to be agitated by the Winds.

QUÆSTIO MEDICA,

Cardinalitiis Disputationibus manè discussa, in Scholis Medicorum, die 4 Martii 1723, *&* 23 Martii 1741. *Præside M.* NICOLAO ANDRY, *Doctore Medico, Lectore ac Professore Regio, nec non Librorum Censore.*

An præcipua Valetudinis tutela Exercitatio?

IN iis omnibus quæ ad bonam integramque corporis constitutionem tuendam, plurimosque ejusdem languoris præcavendos ac propulsandos conferre maximè valent, primum sibi locum vendicat exercitatio. Est enim hæc caloris innati susci-

Jos. Quercetani Diatetic. Polyhistor.

tatrix, exuperantium humorum castigatrix, corruptorum emendatrix, agilitatis ac promptitudinis artuum parens legitima, nervis ac junctu-

ris roborandis idoneum auxilium, nec non præstantissima apertionis pororum ac meatuum causa: unde fit ut singulæ corporis partes firmentur, instaurenturæ

ſtaurentur, omnium ſenſuum munera obeantur alacriùs; liberior evadit aëris inſpiratio, & exſpiratio, cordis vigor ac robur conſervetur, partes quoque nutritioni inſervientes alimenta meliùs concoquant, aſſimulent; eorumque reſiduum citiùs eliminent.

SEGNITIES corpus habitat; ob nimiam enim, & diuturnam quietem, ſpiritus animales motuum opifices ſitum ferè contrahunt, ac nervoſum genus torporem quendam induit. Sanguis intereà non ritè progreditur uſque ad extremos & minimos arteriarum ramulos, ſed obſtructiones fiunt, & cruor ab infarciente materiâ intercluſus ab ejuſdem compedibus ſeſe expedire vix poteſt. Nativus denique calor quaſi ſepultus jacet, quem è contra moderatus corporis motus diffundit in omnes partes, unde corporis habitus, ſuffuſo colore, floridus apparet poſt exercitium. In deſidioſis, lentorum humorum apparatus aggeritur, Rheumatiſmos, Apoplexias, Paralyſes, Calculos, Arthritides, alioſque quos hic recenſere longum foret, morbos miſere procreans, in quibus omnigena ſe prodit catarrhorum cohors. *Fernel. Pathol. lib. 1. cap. 6.*

II.

AD valetudinis tutelam, nec tot, nec tanta ſperes à medicamentis, quot & quanta ab exercitio: Hoc gratum & jucundum, ingrata illa; hoc efficaciſſimum, illa dubii eventus; hoc partes cùm ſolidas, tùm fluidas immediatè juvat; illa in fluidas duntaxat vim ſuam utplurimùm exerunt, & antequàm ad ſanguinem

pervenerint, ita immutantur, ut vim illam magnâ ex parte amittant.

EXERCITATIO prætereà ubique præſto eſt, nihilque ferè eſt adjutamenti & præſidii, quod ab eâ expectare ſanitas non poſſit; Vis felicem partum prægnanti conciliare? Quid in hunc finem paulò validiore ambulatione utiliùs; dummodo mediis geſtationis menſibus inſtituatur? Vis infanti ſomnum accerſere, ejuſque conſuetos doloros lenire? Quid efficacius quàm ipſius agitatio in cunis? Quin & adultis eadem quoque eſt quibuſdamque in regionibus lectulorum penſilium ratio; qui blando ſuo motu, debitum ſanguinis circuitum reſtituunt, iiſque qui à diuturnis morbis convaleſcunt, apprime conveniunt. Vis rachitidem præcavere, quin & curare? Quid aptius excogitatum eſt quàm infantem, certis quibuſdam faſciis caput & pectus circum-amplexantibus, ac infra axillas & mentum religatis, perque anſulas binas, alteram à dextro latere, à ſiniſtro alteram diſpoſitas, brachiorum exitum ſinentibus, iiſque ad laquearia longiori fune, ſeu duplici, ſeu quadruplici connexis, ſuſpenſum tenere, multiplicique itu & reditu, leniter librare? Hâc namque oſcillatione identidem repetitâ relaxantur & diſtenduntur teneri corporis ligamenta, cui operi adimplendo non mediocriter conducunt varii illi motus quos, præ gaudia, edit infans, dum ſic agitari ſe, exultat. His enim membrorum ſubſultibus, ſpina, brachia, & crura in longum porrigi coguntur. Vis in robuſtis adultorum corporibus nativum calorem excitare, luxuriantes ſuccos minuere, crudorum humorum coctionem adjuvare, conditiora reddere cibaria? Id inſigniter præſtat venatio & aucupium.

aucupium. Vis ſtomachi languentis tonum firmare, caput & truncum dirigere, extremoſque artus? Id præſtat equitatio & ſaltatio. Hæc certè crura & pedes roborat, reddetque flexiliora. Utile profectò ac gratum exercitii genus; corpus agile & promptum efficit, mentem exhilarat, vividum colorem conciliat, vultum & reliquum corporis habitum ad decentem & concinnam ſpeciem efformat; verùm illas tantùm ſaltationem choreaſque commendamus, quæ licitæ ſunt, non eas quæ fines honeſtatis tranſiliunt, circulatoribuſque potiùs, quàm hominibus liberali ingenio natis, conveniunt. Vis corpus ad validiores labores ſuſtinendos habile reddere, vitales actiones roborare, habitumque craſſum & obeſum extenuare? Id præſtat ſive majoris, ſive minoris pilæ ludus; præſtat & pilæ malleus; qui poſtremus cum adjunctam habeat ambulationem, non ſolum firmandis, dorſo & cruribus aptiſſimus eſt, ſed & totius corporis mobilitati procurandæ: Præſtat & folliculus, ſive pilæ inanis ludus, tum majoris quæ ex corio, tum minoris, quæ ex ſcroto taurino, aëris intruſione inflato, conficitur; quâ exercitatione crura non ſolùm brachiaque potiſſimùm, ſed currendo tota corporis moles roboratur: Præſtat inſigniter Hoplomachia, ſeu digladiatio quæ fit inſtrumentis ferreis, enſis ſpeciem referentibus, ſed obtuſis, bovinâque lanugine in acumine veſtitis; præſtat & trunculorum ludus propter ſcilicet celerem inceſſum, brachii utriuſque agitationem, & variam in varias partes corporis complicationem; præſtat etiam globulorum ſive curtorum, ut dicitur, ſive longorum luſus, hoc tamen diſcrimine, quod longorum, robuſtiores luſo-

res

res juvet. Vis humerum brachiumque dextrum, atque pedum ſummos digitos obfirmare? Id præſtat ludus tudicularis.

HARUM aliarumque id genus exercitationum maxima certè vis eſt ad innumeras ægritudines avertendas, corporique vires addendas. Nec verò hic prætereunda exercitia fortiora, quæ ruſticorum ſunt & plebeiorum, ut fodere, remigare, arare, vites putare, onera portare, quibus laboribus abundè demonſtratur quanta ſit exercitii vis & præſtantia. Ruſtici enim ſi duros habent nervos, lacertos fortes, nec arthritidi aliiſque morbis, divitum domos obſidentibus, obnoxii ſunt, id facit labor diuturnus, ne dicam improbus.

III.

QUANTÆ ſint exercitii dotes probat inſuper dextera manus præſtantia. Hinc enim unde robur quo valet, niſi à frequentiori & fortiori cui aſſuefacta eſt exercitio? Neque dicas pedum oculumve dextrum, ſiniſtris tamen fortiores, licet non majori exercitio gaudeant, palam oſtendere dextræ manus robur à frequentiori & validiori quod experta eſt exercitio, nullatenus oriri: Pes enim dexter, oculuſque dexter, manus dexteræ privilegio fruantur, neceſſe eſt; propterea quod qui in dextrum latus magnâ copiâ feruntur ſpiritus, ad dextræ manûs officia fortiora obeundæ, in cæteras etiam ejuſdem lateris partes præ ſuâ luxurie fluant, apportet, indeque vis major his partibus accedat. Gentes ſunt quibus mos eſt ſiniſtram manum ab infantiâ exercere ut cæteris gentibus dextram; nutriceſque hos apud populos, cavere ne recèns nati alterâ

quam

quam finiſtrâ accipiant quæ offeruntur, cæteraque faciant quæ apud nos dextrâ fieri ſolent; hos autem apud populos finiſtra eſt fortior dextrâ quam ideò imbellem manum vocant.

QUIBUS brachium dextrum amputatum eſt, finiſtrum fortius evadit, quàm erat anteà, iique finiſtra manû ſcribunt, pingunt, ſuunt, dexterrimè; quæ vis & dexteritas non niſi frequentiori quo tunc movetur pars exercitio, referri debet accepta. Attende prætereà ad inertiam illam quam contrahunt nimio quiete partes, cùm ob morbi cujuſdam, ut fracturæ, luxationis, inflammationis curationem, ab omni motu per plures dies abſtinent; poſtquam enim diu quieverunt, vix priſtini motus libertatem recuperare poſſunt. Quidam inani metu perculſi, ne poſt plures dies à phlebotomiâ celebratâ, ſanguis erumpat è venâ, brachium per plures hebdomadas reclinatum tenent, hi cùm tandem illud educere tentant, haud valent.

QUANTUM valetudini tuendæ conducat exercitatio, magis ut aſſequamur, in illos homines oculos conjiciamus, qui deſidem vitam dum agerent, ſine lite, ullove negotio, ſuis reditibus placidè viventes, tunc melancholici, decolores, & innumeris ægritudinibus obnoxii erant; at ex quo litibus pro rerum ſuarum defenſione occupantur, Judices & Patronos inviſunt, Forum frequentant, integrâ tandem valetudine potiuntur.

SUNT etiam delicatulæ virgines, quæ in valentioribus Noſocomiorum laboribus, quibus quotidie exercentur, fortem & robuſtam valetudinem acquirunt, ut ſingulârem inde omnibus pariant admirationem.

ATTENDE

ATTENDE etiam quàm prosperâ valetudine utantur plerique Medici, euntes atque redeuntes, ascendentes, & descendentes, ac semper itantes. In eos præcipuè animum converte, qui ægrorum peste infectorum curationi operam navarunt, nullis laboribus parcendo : cui tandem Prophylactico à tanti mali insidiis suam evasionem deberi putas, nisi exercitio, cum summâ tamen animi fortitudine conjuncto ? Hujus rei testes sint nupera pestis Massilienſis, Aquensis, Telonensis, Mariologiensis, Canonicensis, oppugnatores Medici. Ea est præterea exercitii vis, ut mentem à periculi imagine avertendo, formidinem minuat, qui transpirationis adeoque vitæ hostis est infensissimus ; Medicis verò hanc formidinem eò magis minuit, quòd apprimè callent in eos crudeliùs sævire pestem, qui animi motibus, ac imprimis terrori imperare nesciunt, utpote ab errore vulgi longe distantes, existimantis pestem iis inevitabilem qui peste infectos, aut eorum vestes, aliaque similia tetigerint.

SALUBREM denique exercitii vim fateare, quæ optatos aquarum mineralium affectus tantopere promovet, ut ambiguum relinquatur num exercitatione potiùs quàm his aquis referre debeat accepta tot ab ægris sanitas. Constat enim nullius ut plurimum esse adjutamenti, quin & sæpe numero noxias evadere has aquas, nisi *ambulatione* adjuventur.

IV.

EST autem ambulatio quam mox nominavimus, exercitium moderatum ex crurum motu & quiete compositum, cui inserviunt femoris, poplitis, tali, & digitorum ad pedem pertinentium articuli; adeoque corpori salubriter exercendo maximè congruum, cùm hæ partes moveri sine totius corporis agitatione non possint; unde fit, ut non solùm inferiores partes juvet, sed & thoracem expurget, ventriculum roboret, contenta in eo alimenta ne acescant impediet, distillationes capitis amoveat, flatus omnes discutiet, arenulas è renibus disturbet, trementia membra firmet, cerebrum levet: Exercitatio certè omni sexui, naturæ, & ætati conveniens, præcipuè tamen pueris & senibus aptissima; namque senes, ob declinantem colorem, & pueri ob nimis recentem, vitiosis humorum cruditatibus scatent, quas nisi per poros cutis, aut alias à naturâ institutas vias, eliminet exercitatio quædam his ætatibus conveniens, certè multorum morborum præda fiunt, quales sunt imprimis apud pueros, scrophulæ, & epilepsiæ quas non nisi lentescentis pituitæ fœtus esse frequens experientia docet. Moneantur ergo parentes, ut natos ambulationibus exercere curent; & si fortuna sinat, venationibus & equitationibus, ne, qui in corporis incrementum abire debent succi, vertantur in succos pravos.

Petr. Gont. Exercit. Hygiast.

OMNIUM autem utilissima juvenibus nobilibus exercitatio, arma subinde capessere, equum informare, ac ritè agitare; in arenam curſoriam

curſoriam deſcendere, pugnas ludicras inſtituere, & alia exercitia ad armorum tractationem ſpectantia, ut congruis exercitationibus bonam corporis valetudinem adipiſcantur, eam ſervent adeptam, alacrioreſque inde ac aptiores ad omnes bellorum labores perferendo evadant, cùm occaſio ſe dederit.

PUEROS verò infantes quibus ob ætatis teneritudinem, exercitia duriora non competunt, ſinantur ludis puerilibus cum aliis pueris indulgere. Hi certè ludi pueriles ad mollia membra efformanda, & omnium viſcerum atque artuum explicationem promovendam, aptiſſimi ſunt.

LUDORUM puerilium delectus tamen eſt habendus, quidam enim vertiginem inducunt, cerebrum turbant, viſui officiunt, ut *v. g.* in gyrum verti, quod pueris familiare, item funibus de ligno arboreve altrin ſecùs religatis in altum jactari. At ſinas pueros apoclidra ſcintâ, aſcoliaſmo, myindâ, trocho, turbine, glande pennatâ, aliiſque quibuſdam ludis delectari, quinetiam in arundine longâ equitare, tympanum lateri appenſum pulſare.

TURBO quem ſub torto verbere volitantem pueri magno in gyro exercent, crura & brachia flexilia efficit ; idem ſed lenius præſtat trochus, quem circumrotulo funiculo illi projiciunt, ut diutiùs apice ferreo quo acuitur, vertatur in gyrum. Glandis pennatæ luſu, corpus quandoque varias in partes flecti cogitur, quod membrorum ſolertiæ & agilitati, torpidiſque humoribus, ſi qui adſint, ſuſcitandis, non mediocriter conducit.

V.

V.

SINGULIS itaque ætatibus ad ſanitatem tuendam, refocillandamve confert exerceri: neque ad eximias exercitationis dotes verbis elevandas, objicias quamplurimos viros, virgineſque intrà monaſteriorum clauſtra vitam degentes, nihilominùs bene valere, & ad plures annos vitam producere, licet ab omni ferè exercitio abſtineant. Præterquam enim quod in pleriſque Monaſteriis horti ſunt ubi licet ambulare, quibuſdamque Monachorum ordinibus ſtatuti ſunt dies, quibus per rura expatiari fas eſt, omnes ferè qui in Monaſteriis concluſi vivunt, operibus quibuſdam ſtudent corpori exercendo idoneis, ut *v. g.* Carthuſiani, quorum ſinguli hortulos habent quos colunt, multis prætereà artibus operam navant, ut arti tornatili, minuto-lignariæ, viminis in corbulas & caniſtra effingendi & contenendi, aliiſque id genus. At, quod prætermitti non debet magna apud Monachos exercitatio eſt chorus. Cantu ſiquidem mirè moventur muſculi oris, partiumque adjacentium, & ob frequentem quam ſubeunt hæ partes contractionem, liquorum tranſcolatio, expreſſio, & circuitus facilius abſolvuntur; deincepſque liquida omnia vel remotiſſima celeriùs ad motum cientur. Quin & librorum lectio quæ altiori voce fit, & omnis loquela paululum elata inter optima exercitationum genera recenſeri debet. Voce agitantur ſpiritus non leviter, nec in ſuperficie corporis, ut frictione fit, quæ tamen ſanitati tuendæ adeò confert, *Georgius Bagliv. Joſeph. Quercet.*

fert, ſed velut in ipſo fonte, in ipſis viſceribus; id cauſæ eſt cur Monachi concluſi, & clauſtrales Virgines, quamvis non multo uti videantur exercitio, vitam tamen ſalubrem ducunt, diu ſcilicet noctuque vocem exercentes in canendis Deo precibus, hoc vocis exercitio corporis motum penſantes. Certè ſpiritus à voce impulſi, nervorum, fibrillarumque tubulos faciliùs ſubeunt, & aër ab organorum vocalium impulſu commotus, ferit & ſpirituum, & humorum, & membranarum ſyſtema; hinc debita in humoribus fermentatio, & exaltatio; hinc fluiditatis conſervatio, & tranſpirationis promotio, quæ omnia remediorum diaphoreticorum ope obtineri ne quidem poſſunt.

TANTO denique eſt vocis & loquelæ in exercendo corpore præſtantia, ut id fortaſsè cauſæ ſit, cur fœminæ non tanto aliàs exercitio indigeant, quanto indigent viri, quoniam ſcilicet ſunt illæ viris loquaciores. Quâ in re providam naturam mirere. Salubris quoque eſt declamatio, neque dici ſatis poteſt, quantum concionatoribus quibuſdam & cauſidicis profit ad bonam valetudinem. Quin vociferationis & ploratus infantum multum conferunt ad cerebri excrementa repurganda, totiuſque corporis incrementum adjuvandum; neque hîc Indorum mos prætereundus, qui, quoniam infantes nunquam ferè apud eos lachrymantur & plorant, urticis quandoque tenella corpora pungunt ut clamitent, ejulent, vociferentur; cujus inſtituti cauſam cuilibet ſcifcitanti non aliam produnt, quàm natorum ſuorum valetudinem & longævitatem procurandam.

Chriſtian. Warlitz. Scrutin. Lachrym. Medico-ſacrum.

OMNEM

OMNEM exercitationis uſum tanquam inutilem ſanitati ſervandæ, quin & exitioſam damnare auſi ſunt Aſclepiades & Eraſiſtratus, quietem verò tanquam præcipuum valetudinis tutamen commendare; at certè hâc in re ſunt non mediocriter hallucinati: ſua quidem laus eſt quieti ſpiritus reficit, membra labore nimio feſſa levat, & ad plurimorum morborum curationem neceſſaria eſt; at ideo ſemper eſſe quieſcendum qui aſſereret, magno in errore verſaretur. Longè facilior quietus quàm laboris exceſſus; atque ſi pleuritides exercitio contrahi dicuntur, has tamen non tam exercitio quàm ſubitæ quieti tribuendas eſſe teſtatur experientia: minimè verò opponas exercitio corpus conteri, id quidem verum eſt, at corpus humanum uti ferrum eſſe memineris, hoc ſi exerceas conteritur; ſi non exerceas, rubigine inficitur, & abſumitur. Eâdem ratione hominis exercitio videmus conteri, ſi verò non exerceantur, inertiâ ac torpore plus detrimenti patiuntur quàm ſi exercerentur. Cujus detrimenti levior noxa articulorum impotentia eſt ad motum. Nec mirum id eſſe ipſa vel magis obvia ſenſibus anatomia demonſtrat: in ſpatio quo oſſium extrema ſibi articulantur, humor continetur albicans, tenax & glutinoſus articulorum humor vulgò dictus, ex apertis abſceſſibus circà articulos abortis effluere ſolitus, & ad motum partis quàm lubricat ita neceſſarius, ut Chirurgi quidam ignari purulentam materiam hanc eſſe exiſtimantes, & ſummo ſtudio vacuantes, unà cum humore motum parti adimunt; humor autem hîc ſi præter naturam ſe habeat motum articuli lædit, maximè ſi ſit vel copioſior quàm par eſt, vel viſcidior, vel con-

cretionem quandam adeptus, unde tunc in parte gravitas, torpor, quin & aliquando ſævus dolor & cruciatus exoritur. At nihil magis huic exuperantiæ viſciditati, concretioni præternaturali favet, quàm nimia quies, adeoque nihil eſt quod articulorum lubricitati & mobilitati adverſatur magis.

PRÆCIPUA igitur eſt ſanitatis tutela exercitatio, modo pro variâ ætatis, indolis, & ſexûs ratione temperetur, huicque accedat temporum opportunitas, necnon congrua ipſiuſmet exercitii menſura, quæ duo poſtrema, ut de reliquis taceamus, ritè habentur. 1. Si quantum ad tempus attinet, corpus non exerceatur niſi exoneratâ prius alvo & veſicâ, neque ſtatim à paſtu. 2. Si æſtate exercitatio fiat in ſolis exortu, & poſt occaſum; vere & autumno, duabus circiter horis ab orto ſole; hyeme circà meridiem.

QUIDAM ſunt qui ab exercitationibus jubent abſtinere primâ die Maii & poſtremâ Septembris, item poſtremâ Septembris & Aprilis, prout tunc maximè nocuis, quod præceptum ſanæ menti non minùs adverſatur, quàm illud *Scholæ, neſcio cujus, Salernitanæ, nunquam verò ſatis contemnendæ*, quo Phlebotomia etiam his diebus interdicitur, prout ſanitati *Hydræ* in modum, tunc adverſa, quin & anſerina caro.

Lommii Comment. in Celſ. Epiſt. nuncupat.

FOEMINÆ duæ in Facultate Medicâ Salernitanâ feruntur maximè floruiſſe, libroſque parturiiſſe doctiſſimos; his fortè Doctoribus fœminis, hoc opus Scholæ Salernitanæ

Schol. Salern. Cap. 1. Frotuſa & Rebeca-Guarna.

nitanæ titulo insignitum tribuere æquum est, quod viris Medicis adscribere injuriosum foret.

MENSURAM verò exercitii quod spectat, hæc ritè habebitur, si exercitii finis fiat cùm musculi jam intumescunt, respiratio difficilis efficitur, cutis rubro colore & vivido perfundi cœpta est, corpus sudore diffluit, lassitudo suboritur; sed ita fiat hic finis, ut ab exercitio statim & subitò non quiescas.

HIS legibus parere non possunt homines innumeri, qui victum labore quærentes, fere semper laborare coguntur; & eorum plerique cùm sint his laboribus assueti, nullum indè damnum patiuntur; quin è contra ita juvantur, ut ad meliorem fortunam si devenerint, & assiduo labori vacare desinant, ægrotent: quâ in re summam divinæ justitiæ clementiam prædicemus, quæ hominem in peccati pœnam damnando ad laborem, pœnam injunxit valetudini firmandæ tam idoneam.

CÆTERUM ea est exercitii necessitas & præstantia, ut nedum homines, dicam & brutæ animantes, gliribus non exceptis, sed & plantæ ipsæ eo diutiùs carere non possunt: humilis viola, ut & quercus altissima, ventis exerceri gaudet.

FINIS.

A

SUPPLEMENT

TO THE

ORTHOPÆDIA:

BEING

Some OBSERVATIONS of M. ANDRY's upon the Animadverſions made upon the ORTHOPÆDIA, by the Author of *The Obſervations ſur les Ecrits Modernes*, &c.

I.

THE Author of this Paper, as well as of the reſt which are publiſhed once a Week, and ſometimes oftner, under the Title of *Obſervations upon modern Writings*, is the Abbé *Desfontaines*. In this particular one of *October* the 14th, 1741. he confines himſelf to my *Orthopædia*, which I did not imagine had deſerved his Attention: But you will ſee by the Cenſure he has put upon

upon it, the Falſity of which I am going to expoſe, that he is too haſty a Critick. However, I ſhall follow him as cloſe as I can. He begins with my Preface, where I gave an account of two Works, which have ſome relation to the *Orthopædia*; the one intitled *Pædotrophia*; *or*, *The Manner of ſuckling Infants, divided into three Books*: and the other *Callipædia*; or, *The Art of getting beautiful Children, in four Parts*. The former of theſe Performances is an excellent Latin Poem written by *Scevole de Sainte-Marthe*; and the latter, which is likewiſe a very fine Piece of *Latin* Poetry, has *Claude Quillet* for its Author.

M. *DESFONTAINES* begins his Remarks in this manner. "*Sainte-Marthe*, in "his laſt Book, *ſays he*, recommends againſt "the Small-pox a Plant which he calls *Ulmaria*, and which M. *Andry* has tranſlated "*l'Herbe d'Ormes*. I read the *Pædotrophia*, "*adds he*, ſome time ago, and remember that "upon conſulting a Dictionary of Plants about "this Word, I found that *Ulmaria* was the "ſame with *Regina prati*, or the Queen of "the Meadows. I am told that *l'Herbe "d'Ormes* is altogether unknown to Botaniſts. "But M. *Andry* however has enriched his "Herbal with it. Beſides, the *Ulmaria* is "formed from *Ulmus*, becauſe the Leaves of "the former reſemble thoſe of the latter; but "their Qualities are very different."

THIS is a true Account of what M. *Desfontaines* here obſerves upon this Article; and, from what he ſays, would not any one who has not read the *Pædotrophia*, imagine that M. *de Sainte-Marthe* really uſed the Word *Ulma-*

ria? Nay, would not any one, who has not read the *Orthopædia*, believe that I had tranſlated this Word *l'Herbe d'Ormes?* And that I had indeed enriched my Herbal with this Plant? But, in the firſt place, it is not true, that *Sainte-Marthe* makes uſe of the word *Ulmaria*; or that M. *Desfontaines* ever met with this Word in the *Pædotrophia*, though he ſays he peruſed the Book ſome time ago. In the ſecond place, it is falſe that I have tranſlated *Ulmaria*, *l'Herbe d'Ormes*.

To convince you of the Truth of this, I ſhall ſet down the original Paſſage of *Sainte-Marthe*, together with the *French* Tranſlation by his Grandſon, who is very well known to be a Man of great Learning; which is neceſſary to be remarked, as you will preſently ſee.

" Ne tamen interea reſtat quod ſanguine in ipſo
" Corrupti non ejiciat natura, juvanda eſt
" Auxiliis, terra alma ſinu quæ divite promet
" Plurima, teque adeò, ante omnes, quæ nomen ab ulmo
" Herba capis, veterum priſcis ignota parentum
" Temporibus, noſtri decus & nova gloria ſæcli;
" Inſita quippe tuo vis admiranda liquori,
" Sudorem elicere immundum, fœdamque, ſoluto
" Corpore, contagem aerias educere in auras.

WHERE is the word *Ulmaria* that M. *Desfontaines* talks of? But let us take a View of the Tranſlation.

" FOR

" FOR fear, *says he*, that Nature may not " be able to discharge any morbid Humour " that remains in the Blood, you must assist " her with such things as the Earth supplies " in abundance, and especially with the Herb " which is called *Herbe d'Ormes*, from the " Resemblance which its Leaves bear to those " of Elm. This Herb was quite unknown " to the Ancients, and the Discovery of it is " an Honour to the present Age, for its Juice " has an admirable Quality of promoting " Sweat, by opening the Pores, and carrying " off with it every thing that is noxious to " the Body."

THIS is the Version of *Abel de Sainte-Marthe*, who you see translates into *Herbe d'Ormes*, these Words, *Quæ nomen ab Ulmo herba capis*, which are in the Original, and not *Ulmaria*; for there is no such Word there. Besides, *Scevole de Sainte-Marthe* takes notice that the Herb here understood by these Words, *Quæ nomen ab Ulmo herba capis*, was unknown to the Ancients, and the Discovery of it was an Honour to the Age in which he lived; which shews that he did not at all talk of the *Ulmaria*, a Plant that has been known for a long time, and long before the Age in which the *Pædotrophia* appeared.

LET us now see whether I have mentioned any thing of *Ulmaria*, and whether M. *Desfontaines*'s Reflexions, which I have quoted above, are well grounded or not.

I SAID in the Preface to the *Orthopædia*, (according to *Abel de Sainte-Marthe*'s Translation, where he treats of the Small-pox) that in case Nature should not be able to discharge

uch morbid Humours as may remain in the Blood, M. *Scevole* propoſes to aſſiſt her, by means of a certain Herb which is called, ſays he, *Herbe d'Ormes*; the Juice of which he alledges has an admirable Quality of promoting Sweat, and by that means of purging the Blood of every Impurity. I aſk what he has to ſay to my charge here, where I only follow the Tranſlation of *Abel de Sainte-Marthe*, who tranſlates theſe Words, *Quæ nomen ab Ulmo herba capis*, into *Herbe d'Ormes*. If there is any thing amiſs then in this Tranſlation, it is not my Fault; and therefore M. *Desfontaines* is certainly wrong in taxing me with it. He will perhaps anſwer by way of Excuſe, that the Expreſſion, *Quæ nomen ab Ulmo herba capis*, ſeems to be equivalent to the word *Ulmaria*. But this is by no means a ſufficient Excuſe, becauſe M. *Scevole*, as we already obſerved, has taken care to warn his Readers, that the Herb which he means by theſe Words, *Quæ nomen ab Ulmo herba capis*, was unknown to the Ancients, and diſcovered in the Age in which he lived; which he could not ſay of *Ulmaria*. Beſides, a Man ſo much verſed in the Sciences as *Abel de Sainte-Marthe*, would take care not to commit ſuch a Blunder, as to tranſlate *Ulmaria*, *l'Herbe d'Ormes*.

FURTHER, ſays M. *Desfontaines*, Ulmaria *is derived from* Ulmus, *becauſe the Leaves of the* Queen of the Meadows *reſemble thoſe of the Elm*; *but their Qualities are very different*. No doubt, he thought this Obſervation had ſomething new in it, and I cannot help commending his communicative Diſpoſition.

II.

II.

IN the Preface I dwelt a good while upon M. *Scevole*'s *Pædotrophia*, and no leſs upon the *Callipædia* of *Claude Quillet*. And here I muſt obſerve another great Over-ſight of M. *Deſfontaines*; I ſaid, amongſt other things, that the *Callipædia*, which was publiſhed at firſt under a fictitious Name, appeared with this Title; *Calvidii Læti Callipædia*; *ſeu, de Pulchræ Prolis habendæ Ratione*; but came out afterwards under that of *Claudii Quilleti Callipædia*; and was dedicated under this Title to Cardinal *Julio Mazarine*. I obſerve beſides, 1. That it was a long time before I could find out the Reaſons of this Variation; but at laſt I was informed, by one who was well acquainted with the Hiſtory of the Book, that M. *Quillet* had it firſt publiſhed abroad under his Name, converted into this kind of Anagram, *Calvidii Læti*, inſtead of *Claudii Quilleti*; and the Reaſon for this was, that in a certain Place of this beautiful Poem, (where he points out the Precautions which ought to be uſed in matching the Sexes, ſo as to produce a beautiful Offspring; and where he inveighs ſtrongly againſt the Marriages, even of Princes, when they do not obſerve the Rules which he lays down) he imprudently gave way to a Digreſſion againſt the Inclination which he imputes to *France*, of delivering herſelf into the Hands of Foreigners, both as to her Alliances and her Miniſters; witneſs, ſaid he, with reſpect to this laſt Article, the ſovereign Power poſſeſſed by a Stranger, *Trinacriis devectus ab-*

oris advena. 2. That this was exactly the Description of Cardinal *Mazarine*, who was born at *Rome*, but of *Sicilian* Extract. 3. That the Cardinal's Emiſſaries, a ſhort while after this Book was publiſhed, diſcovered the true Name of the Author. 4. That *M. Quillet*, thinking himſelf quite ſecure under the Maſk, went very readily, at the Deſire of one of his Friends, to preſent himſelf to the Cardinal, at the time when his Eminence was diſtributing Penſions to the Men of Learning; and he was no ſooner introduced, than the Cardinal, putting on a pleaſant Air, ſaid to him with a Tone, at once plaintive and inſinuating; *Pray*, M. Quillet, *How have I provoked you to treat me as you have done in your admirable* Callipædia? *In ſpite of the ill Uſage you have given me, I have always felt a certain Biaſs, which led me to ſeek your Friendſhip and Affection, and to give you Marks of mine.* That, having ſaid ſo, the Cardinal, without giving the Poet time to ſpeak, called his Confident *Ondelei*, Biſhop of *Frejus*, and aſked him if there was no ſmall Abbey vacant to thruſt that great Poet into? That the Biſhop, who had concerted this Scene with the Cardinal, anſwered, Yes, my Lord, there is a pretty one enough of four hundred Piſtoles Income. Upon which the Cardinal ſaid to M. *Quillet*, I give it to you, and adviſe you to uſe your Friends better for the future. I ſaid beſides, that the Poet, confounded with ſuch Generoſity, and ſo ſurpriſing a Favour, went away with a Reſolution to found the Cardinal's Praiſe as much as he could; to which purpoſe he altered his Poem, and afterwards dedicated it to his Eminence.

DESFONTAINES,

DESFONTAINES, upon this Paragraph, expreſſes himſelf thus; *M. Andry*, ſays he, *inſinuates as if theſe Particulars were not taken notice of by any other Author, and aſſures us that he was informed of them by one who was well acquainted with the Hiſtory of that Poem. This is indeed a very curious Anecdote; but you will find it in the Spectator*, Vol. I. N° xxiii.

M. *DESFONTAINES* is much miſtaken, when he ſays that all theſe Particulars are mentioned by the Spectator. It is true, that Author tells ſomething of the ſame Story, but in a different manner from what I have related it, as you will ſee by his own Words, which *Desfontaines* ought to have quoted; but that would not have anſwered his Purpoſe ſo well. "When *Julius Cæſar*, *ſays the Spectator*, was lampooned by *Catullus*, he invited "him to a Supper, and treated him with "ſuch a generous Civility, that he made the "Poet his Friend ever after. Cardinal *Mazarine* gave the ſame kind of Treatment to "the learned *Quillet*, who had reflected upon "his Eminence in a famous *Latin* Poem. "The Cardinal ſent for him, and after ſome "kind Expoſtulations upon what he had written, aſſured him of his Eſteem, and diſmiſſed him with a Promiſe of the next good "Abbey which ſhould fall, which he accordingly conferred upon him in a few Months "after. This had ſo good an effect upon "the Author, that he dedicated the ſecond "Edition of his Book to the Cardinal, after "having expunged the Paſſages which had "given him Offence."

THIS is all that the *Spectator* says with regard to *Quillet*; and I must ask M. *Desfontaines*, what Grounds he can find here, for saying that the Particulars which I have related of this Poet are mentioned in the *Spectator?* How excessively heedless must a Man be to commit such a Blunder? I ask no more than to have my Words compared with those of the *Spectator*.

BUT to say no more of this Heedlessness of M. *Desfontaines*; it is very true, as I said in the Preface to the *Orthopædia*, that after I had been a long time ignorant of the Cause of these Alterations of the *Callipædia*, I was at last informed of it by a Person who was well acquainted with the History of that Poem. This Person is a Man of Worth and Learning, and tells me in his Letter, that he was informed of every thing relating to the *Callipædia* by an old Courtier, who was a very curious Gentleman, and well versed in the Fate of *Quillet*'s Book.

PERHAPS it will not be amiss here to add some other Particulars relating to that great Poet, which the same Correspondent communicated to me.

"I HAVE sent you, says he, as soon as I "could, all the Information I can pick up "concerning the *Callipædia*; it is a very beau-"tiful Production of a very deformed Man, "who was nevertheless very much esteemed "and beloved by Ladies of the best Quality "at Court. He made a very good Figure "amongst them at the Palace of *Rambouillet*, "with the *Voitures*, the *Conrards*, *Aubignacs*, "*Godeaux*, *Sarrazins*, and the other illustrious

"Founders

" Founders of the *French* Academy, whoſe " Names will always flouriſh as long as there " is any Wit, Politeneſs, or good Taſte in " *France*. The Book you enquire after is an " extraordinary Performance, and become " very ſcarce; compoſed by *Claude Quillet*, a " great Philoſopher, a very ſkilful Phyſician, " an excellent *Latin* Poet, and one of the " moſt deformed Men of the laſt Age: ca- " pable however, as a certain Wit ſaid, of " inſtructing Nature herſelf upon the moſt " important Subjects; of which the *Callipædia* " is a Proof.

" I MUST own to you, that in my Youth " I took a great deal of pleaſure in reading " the *Callipædia*, both in its primitive Purity, " and its political Corruption. I hope, Sir, " you will pardon theſe Expreſſions, and al- " low me to leave it undetermined whether " the Poet's retracting was ſincere; begging " you at the ſame time to decide what Name " this Artifice of the Cardinal's deſerves. " Charmed with the Poetry of this Per- " formance of *Quillet*'s, I was at a great deal " of pains to find out ſome more of his poe- " tical Works. And by chance, about thirty " Years ago, I diſcovered in the Cloſet of " an old *Janſeniſt*, eight Books in Manu- " ſcript of a *Latin* Poem writ by the ſame " Author, upon *Henry* the Great, King of " *France*, and he calls it *Henricias*. There " were twelve Books in all of this Poem, " but it falls far ſhort of the *Callipædia*, both " in the Style and Plan. I am told that this " Manuſcript was entire at that time in the " Cardinal *d'Eſtree*'s Library, of which M.

" *Quillet* had the Charge. But I had not the " pleaſure of ſeeing this, being taken up about " other neceſſary Buſineſs. I do not doubt " but there are two different Copies of the " *Callipædia* in the Marſhal *d'Eſtree*'s Library, " which I believe was increaſed by the Addi- " tion of that of the deceaſed Cardinal his " Uncle.

" I AM not uneaſy at being abſent from *Paris* " upon any account, but that it deprives me " of the pleaſure of finding out the *Callipædia* " for you, which you ſo much deſire. I " gave two different Copies of it ſome time " ago to the Preſident *Lambert*, whoſe Library " is now diſpoſing of; and perhaps they may " fall into hands which do not know how to " uſe them. This is commonly the Fate of " Books that are picked up judiciouſly, and " with a great deal of Trouble, by Connoiſ- " ſeurs, *&c.*" *I am*, &c. *May* 28, 1730.

III.

THIS is what my learned Correſpondent writes me; but let us now return to the Abbé *Desfontaines*. After his above-mentioned Blunder about the *Spectator*, he paſſes from my Preface to the Book itſelf.

I RECOMMEND to Parents, to take particular care of the Clavicles and the Cheſt of Children, and be ſure not to let their Shoulders be ſwaddled too tight; for this makes the Clavicles more crooked, and leſſens the Size of the Cheſt. After they are grown pretty well up, I adviſe making them hold a long Stick horizontally by the two Extremities, with their Arms ſtretched out; and I affirm, that the

the ſmall Effort which this obliges them to make, cauſes the Clavicles to grow longer and flatter. M. *Desfontaines* alledges, *Page* 102, of his Remarks, *that there is another Method which is both more ſimple, and better known, than the one that I propoſe; which is to make uſe of the Bandage called the figure* 8. The Effect which this Bandage produces, ſays he, is to keep back the Arms, and conſequently to force the Clavicles to ſtretch out.

THIS Method of *Desfontaines* is far from being preferable to that which I propoſed. He ſays firſt, that it is ſimpler, but what can be more ſimple than holding a Stick with your Arms ſtretched out, in the ſame way as you hold an Ell, when you go to meaſure any thing with it? I would aſk if *Desfontaines*'s Bandage is as ſimple as this. In the ſecond place, he ſays that the Bandage is better known; but he is certainly miſtaken. I wrote the *Orthopædia* for the uſe of Parents, and I leave it to them to ſay which of the two Methods they are beſt acquainted with, whether the Stick held by the two Ends, with the Arms extended, or the Bandage called the Figure 8. I am ſure moſt of them will anſwer, that they know nothing at all of the latter.

BUT our preſent Buſineſs, is, to ſee which of the two Methods is the moſt effectual. The firſt will be only a Diverſion to the Child, and he will aſſiſt that Effort which the Stick obliges him to make; but this will not be the caſe in the uſe of the Bandage; and, as Nature does not act in concert here, its Effect muſt conſequently be thereby diminiſhed.

I ſtill perſiſt then, in ſaying, that while Children are in Coats, you ought to give them Clothes with the Sleeves wide enough to let them throw their Arms ſufficiently back; and after they are grown a little up, give them a Stick of a ſufficient length, which they muſt hold by the two Extremities horizontally, with their Arms extended; becauſe the ſmall Effort which they will then make, provided it be frequently repeated, (for I have added this Condition) will make the Clavicles grow longer and flatter. But M. *Desfontaines* attempts too many Subjects.

IV.

WHEN treating of the Deformities of the Shape; in order to preſerve Children from having the Back crooked, I gave this Precaution, amongſt other Methods, to take care that the Bottom of the Chair upon which they ſit be not hollow in the middle, but quite ſtrait; and I ſaid, 1. "That when one ſits "upon a hollow Seat, the Effort which one "naturally makes, and without any Deſign "to bring the Body to an Equilibrium, muſt "of neceſſity make the Back ſtill more "crooked. 2. That it is uſual to give Children, "when they are taken from the Nurſe, ſmall "Elbow-Chairs made of Straw or Ruſhes, "which have all a Hollow in the Bottom, be-"cauſe they cannot be made otherwiſe. Thus "they place the Children upon thoſe little "Chairs, by which means their Bodies begin "to be deformed by little and little, in their "tender Years. But, inſtead of theſe, they

"ought

" ought to have Chairs or Seats with the bot-
" tom made of a little Board of Timber very
" even, and be obliged, when they ſit upon
" them, to keep their Body quite upright;
" or elſe the hollow Part of the Chair ſhould
" be filled with a Cuſhion, which may like-
" wiſe be made either of Straw or Ruſhes.
" But that the beſt way is to make the Seat
" of a Piece of Cork-tree that is very even;
" for beſides that the Chair is thereby ren-
" dered lighter, it has this Advantage, that it
" preſerves Children from the Falling of the
" Anus to which they are ſo ſubject; which
" is well worth minding. I add however, that
" a very ſimple Method of altering that Hol-
" lowneſs of the Chairs upon which Children
" are placed, is to put under them a wooden
" Screw which turns up and down, and upon
" the top of the Screw a little Board of Tim-
" ber placed ſo, that when the Screw is turn-
" ed a certain way it puſhes up the Board,
" and ſo raiſes up the Straw which forms the
" Bottom of the Chair. That, as this Screw
" ought to have ſomething to ſupport it.
" there muſt be a croſs bit of Wood nailed
" at the two Ends to the Feet of the Chair,
" for that purpoſe. That there is no Hollow-
" neſs in thoſe Chairs, as in the common
" Straw ones; and the Screw, which prevents
" that Hollowneſs, does not appear, unleſs the
" Chair be turned over or lifted up. That
" the Cane-Chairs ſeem to be convenient for
" this purpoſe; but however plain they may
" be when they are new, they become hol-
" low at laſt."

M.

M. *Desfontaines* does not quote me fairly upon this Subject, but gives the Senſe a different Meaning, which I impute to his Inadvertency.

" THE Chairs, *ſays he*, which Children are " commonly made to ſit upon, contribute " very much, according to this Author, to " ſpoil their Shape, becauſe their Bottom is " hollow in the middle. To remove this In " convenience, you need only put under the " Bottom of the Chair a wooden Screw, " which turns up and down, and upon the " top of the Screw a little Board of Timber " placed ſo, that when the Screw is turned a " certain way, it puſhes up the Board, and ſo " raiſes up the Straw that forms the bottom " of the Chair. This Method is very ſimple, " according to M. *Andry*; but are not Seats " made of very ſmooth Pieces of Wood ſtill " more ſimple?"

WOULD not one who reads this naturally imagine, that I had taken no notice of the wooden Stools, and that only M. *Desfontaines* had thought of them? And yet I have taken care in the *Orthopædia* to mention them firſt, and to propoſe them as very proper for preventing Children from ſitting crooked. But as theſe wooden Stools are not ſo eaſily moved, from one place to another, I adviſed to make uſe of others with the bottom made of Cork-tree, which beſides that they anſwer the purpoſe every other way as well as the wooden ones, are a Preſervative againſt the Falling of the Anus, to which Children are ſo ſubject. But as making of theſe is troubleſome, and the Straw-Chairs are to be had any where, all except

except the Screw, which is eaſily made, it is ſurprizing that M. *Desfontaines* did not conſider the Reaſons for preferring theſe Sorts of Chairs; eſpecially if he reflected that by the means of the Screw the Bottom of the Chair may be made higher or lower, according as you think proper, and the middle Part of it made hollow or flat, (for it is ſometimes neceſſary to make it a little hollow) which cannot be done in the other kind of Chairs. M. *Desfontaines* contents himſelf with ſaying, that the wooden Stools are more ſimple, and hence alledges that they ought to be preferred; but it is a great miſtake. Further, he ſays very bluntly, that thoſe Chairs upon which Children uſually ſit, contribute very much, according to my Doctrine, to hurt their Shape, becauſe they are hollow in the middle; but he ſays, I do not tell how this Hollowneſs comes to produce that Effect: I gave a mechanical and very natural Reaſon for it, which he ought likewiſe to have quoted; but it ſeems he was not ſenſible of it.

V.

I OBSERVED in the *Orthopædia*, Vol. I. that in order to the Body's having a good Air, the Head muſt be carried ſtreight, ſo as it may neither incline to one ſide, nor backwards, nor forwards. M. *Desfontaines* when he quotes this, Page 104 of his Remarks, ſuppreſſes what follows, *viz.* That *upon this account you ought to carry the Head ſtreight; but take care in the mean time, that when you keep your Neck thus, it do not contract a ſtiff Air, for*

for although you ought to hold it ſtreight, yet this Streightneſs is not to be underſtood in ſo ſtrict a ſenſe, as that you muſt not let it incline a ſingle Line forwards; for this would be to hold it as ſtiff as a Stake, which looks very ugly. But it is eaſy to ſee the Reaſon why M. *Desfontaines* ſuppreſſed this; becauſe it did not make for his purpoſe. I added in the ſame Volume, that if a Child inclines the Neck more to the one Shoulder than to the other, you may uſe the following Method; which is to put ſharp Pieces of Whalebone upon that ſide to which the Neck is bended, in ſuch a manner as they may prick the Neck whenever it inclines too much that way. M. *Desfontaines* ſays, that I might have embelliſhed this Article with a Paſſage borrowed from the Life of *Alexander*, viz. *That as this Prince inclined his Head a little to the left Shoulder, all his Courtiers formed their Necks by the ſame Model; and hence it would not be ſurprizing, if a lame Prince ſhould make the whole Court halt.*

But how ſhould a Paſſage, like this, embelliſh that Article, where I ſaid, that if a Child inclines the Head too much to one ſide, you ſhould put ſharp Pieces of Whalebone on that ſide to which the Neck is bended, in ſuch a manner as they may prick the Neck whenever it inclines too much that way? Is there ſuch a great deal of Affinity between theſe two Subjects? If I had been treating of the Inclination of Courtiers to imitate the Faults of their Princes, this hiſtorical Quotation would have come very well in, but it was quite foreign to the Subject I was upon. And

nothing

nothing can be an Ornament to a Subject that has no Connexion with it.

VI.

IN the firſt Volume, I mentioned a young Lady, who having diſlocated her Thigh, neglected to call for Aſſiſtance in time, and remained lame ever after. M. *Desfontaines* here is offended that I did not uſe the Word *Surgeons*, inſtead of *Perſonnes neceſſaires*. But does he think this ſuch a great Blunder? I had obſerved immediately before, *That in every Diſlocation, immediate Recourſe ought to be had to the Surgeon* (*that was my Expreſſion*) *and from the Neglect of this a Callus was often formed in the luxated Joint, and rendered the Cure impoſſible.* After which, as a Proof of what I advanced, I quoted the Lady's Caſe, as you may ſee if you turn to the Place.

Is it not ſurpriſing, that M. *Desfontaines* ſhould here find fault with my giving Surgeons the Title of *Perſonnes neceſſaires*, inſtead of calling them ſimply by the Name of *Surgeons*; according to him I ſhould have repeated the word *Surgeons*, rather than have called them the *neceſſary Perſons*. I do not know how the Faculty of Surgeons will take it, to be excluded the Number of neceſſary Perſons. But that is no Buſineſs of mine; it belongs to M. *Desfontaines* to explain himſelf to them.

VII.

IN talking of the above-mentioned Lady, I added a remarkable Circumſtance, taken out of

of *Zuinger*'s *Theat. Med. Pract.* viz. that ſhe bore ſix Children after that Misfortune happened, three Boys and three Girls; the Boys all born with one Thigh luxated, and the Girls quite ſtreight. Upon which I ſaid, without entering into any Diſpute about it, that it was a good Subject to employ the Theoriſts. From what *Zuinger* and I, who do not deſerve to be ranked with him, have ſaid upon this head, M. *Desfontaines* draws the following general Concluſion, *viz. That Phyſicians are by no means Enemies to the marvellous*, thereby hinting that they love to deal in Fables. But the Concluſion is not juſt, and here M. *Desfontaines* is out in his Logick.

I SHALL not here examine, whether the Caſe, which *Zuinger* ſpeaks of, be ſo much upon the marvellous, as M. *Desfontaines* alledges. This is not the only Inſtance of crooked Parents having Children born with the ſame Deformities. But what deſerves moſt to be remarked here, is the Exception of the three Girls who were born ſtreight; though even this Exception has nothing very ſurpriſing in it; on the contrary it ſeems more extraordinary, that Nature ſhould have perſiſted ſo long in this Defect, for all ſhe was ſtill endeavouring to correct it. For, as to the Sex, that could make no great difference in this caſe; and the ſame thing, in all probability, would have happened, if the three Boys had been born laſt, inſtead of the three Girls. This is upon Suppoſition, that the three Girls were born laſt in the caſe which *Zuinger* ſpeaks of, as it is reaſonable enough to imagine.

VIII.

VIII.

La Bruyere ſays, *that a Fool neither enters a Room, nor retires, nor ſits, nor riſes, nor ſtands like a Man of Senſe.* M. *Desfontaines* ſays, that I called this Maxim falſe; but he does not take notice that I did not ſpeak in general. I only ſaid that it was frequently falſe, which is far different from ſaying it was always ſo. It is upon this however that he founds the following Remark, which, to ſay no more, ſeems to have a little of the Ænigma in it, *viz.* That *La Bruyere did not at all mean, that a Man of Senſe had always a better Addreſs than a Fool; but only that a Fool with all the Advantages of Dreſs and Perſon, never had ſuch a good Grace as a Man of Senſe with the ſame Advantages: and that a Fool ſhews his want of Senſe in every thing he does.* I ſhall not give myſelf the trouble to unravel this obſcure Explication of *la Bruyere*'s Meaning; but ſhall content myſelf with quoting what I remarked upon that Paſſage. I ſaid that this Maxim was *frequently falſe; but that in general it was conformed to the Manners of the Times, and theſe we muſt have a regard to, if we would ſucceed in the World.* I ventured to advance, that it was frequently falſe, *becauſe a Fool, as he has nothing about him capable of being cultivated except his Perſon, will frequently behave himſelf with a better Grace than a Man of Parts, who, with all the Succeſs imaginable, has made it his principal Study to cultivate his Mind.* Upon this I quoted *Voiture*, who had a very ordinary Air, and they ſay was a Man of a mean Appearance. I mentioned *La Fontaine*

Fontaine too, ſo well known by his Fables, who had nothing either graceful or genteel about his Perſon. I likewiſe quoted *Deſpreaux*, that incomparable Poet, *who neither entered a Room, nor went out of it, nor ſate down, nor roſe up, nor ſtood, nor walked like a Man of Parts, if by ſuch a one is meant*, ſaid I, *a Man who has a good Grace.* In ſhort, I quoted *La Bruyere* himſelf, who had perhaps as little of a graceful Air as any Man in the World. I concluded that *La Bruyere*'s Maxim was not at all certain, and that perhaps he did not advance it as true in that Book, which he has juſtly enough intitled *Les Mœurs de ce Siecle*, or *the Manners of the preſent Age.* However that be, I have adviſed Parents to take care to uſe all the Methods neceſſary, that their Children, after they are arrived at a certain Age, *may neither enter a Room, nor go out of it, nor ſit down, nor riſe up, nor ſtand, nor walk, in ſuch a manner as to make them paſs any where for Fools.*

Do but read M. *Desfontaines*'s Paper, and compare my own Words with thoſe which he puts into my Mouth upon this Subject, and you will ſee whether he has repreſented them fairly or not. He repeats what I obſerved of *Voiture*, *La Fontaine*, and *Boileau*, but mangles every Sentence after his uſual manner, and then aſks, *Where is the Uſe of bringing in the Faces and Attitudes of thoſe great Wits here?* This, he ſays, *is my Expreſſion*, thereby hinting that the word *Attitude* is peculiar to me. But he does not ſay, for what Reaſons he finds fault with this Word, in the Place where I have made uſe of it. *Non plus refert quid dicas, quam quo loco*, was a great Rule of *Quintilian*'s,

tilian's, with which our Author ſeems to be entirely unacquainted. What ſhews this plainly, is, that though I have uſed that Word only once, and even then by way of Ridicule (for it could bear no other Senſe in the Place where I introduced it) in order to expoſe the Oddities of certain Fools, he affects to ſay, that *it is my Expreſſion*, and even to write it thrice in Italicks, as if it was a Word which I was extremely fond of. But there can be no ſtronger Proof of his Ignorance of this Rule, than the ill-timed Pleaſantry with which he ends his Paper: *Thanks be to the Orthopædia*, ſays he, *we ſhall henceforth ſee no body who has not a good Addreſs and* GENTEEL ATTITUDES.

WOULD not one imagine from this, that I had recommended *genteel Attitudes* in my *Orthopædia?* Every one puts ſuch Conſtructions upon Things as ſuit his particular Fancy; and a Treatiſe teaching how to correct the Deformities of the Mind, would be ſtill more neceſſary than one adapted to the Deformities of the Body.

IX.

I ADVISE Parents, in the *Orthopædia*, to have their Children taught to dance. M. *Deſfontaines* does not neglect this Article, but he quotes it with as little Exactneſs as the reſt. He ſuppreſſes thoſe Reſtrictions under which I recommend Dancing, and omits other Circumſtances which are proper to give a juſt Idea of what I ſaid upon that Subject. I ſhall ſet it down at full Length, though I might abridge it by confining myſelf to the eſſential Part

Part of it, which M. *Desfontaines* has ſaid nothing about.

" I KNOW (ſaid I) that there are ſome Parents who make a ſcruple of letting their Children learn to dance; but it is not to ſuch Parents that I ſpeak here, it is only to thoſe who know that Dancing (ſuch Dancing I mean as is not theatrical) is at leaſt harmleſs; and I can tell them, that there is nothing properer than this Exerciſe, for forming the Bodies of young People. I own it would be much better to have an aukward ungraceful Air all one's Life, than, on purpoſe to procure a genteel one, to have recourſe to ſuch means as might have a bad effect upon the Morals; but it would be very difficult to prove, that Dancing is of this kind. *I added*, that ſome Authors have been at great pains to perſuade People of this; but it is all mere Fancy, and not true in Fact. Of this Claſs are the Arguments, (if they may be called ſo) which are ſet forth in a Book, intitled, *Regles pour travailler utilement à l'Education des Enfans*; or, *Rules for the right Education of Children:* Where the Author, to engage Parents not to allow their Daughters to learn to dance, tells them, that when a Girl learns this Art, ſhe is ruined; upon which he quotes the Example of *Herodias*'s Daughter, as a thing which ought to inſpire young Women with an invincible Horror againſt Dancing. To this Example he adds the following Reaſons, which, I leave the judicious Reader to judge of.

" To

" To teach a Girl to dance, *says he*, a " Maſter muſt take her by the Hand, ſet her " Body ſtreight, direct her Movements and " her Looks, make her look at him, animate " her, and give her becoming Airs; all " which is quite diſagreeable to a Girl that " has any Modeſty, and can ſerve for no pur- " poſe, but to make her bluſh.

" When ſhe has acquired this pernicious " Accompliſhment, *adds our Author*, ſhe muſt " make uſe of it in Company upon occaſion, " and when ſhe is aſked; for if ſhe refuſes, " ſhe is blamed by every body there; they " are angry with her, and tell her ſhe knows " nothing of the World. If ſhe carries her " Complaiſance ſo far as to dance with Gen- " tlemen, ſhe expoſes herſelf thereby to evi- " dent Danger of being corrupted by the " Wiſhes of her own Heart, and frequently " by ſecret Motions, which God obſerves and " condemns; and of being an occaſion of " Ruin and Perdition to others. It is morally " impoſſible, that this ſhould not happen in " that State of Weakneſs and Corruption in " which we now are; and nothing can excuſe " us, if we run voluntarily into the Danger."

But, *I added*, our Author does not ſtop here; his Imagination carries him further, as you will ſee.

" The young Men, ſays he, ſuch as the " Dancing-Maſters commonly are, put their " Hand under the Chin, upon the Shoulders " and the Breaſt of the Girl, to teach her " to keep her Body ſtreight; they take her " by the Hand, to make her walk to the " Tune of the Violin, and touch her Feet to

" ſhew

" ſhew her how ſhe ought to turn them to " walk gracefully, *&c.* What can be better " contrived for ruining a Girl?

" THESE are the Reaſons which this Au- " thor produces to decry Dancing. He agrees " for all this, that People of Quality ſhould " have their Children, whether they are Boys " or Girls, taught both to walk and make " their Honours with a good Grace; but he " will not conſent to this neither, unleſs they " ſacrifice the Art of Dancing to it, an Art " which he calls *diabolical in all its Circum-* " *ſtances*; for he makes no Exceptions.

" BUT how ſhall the People of Quality " learn to walk, and make their Honours in " a graceful manner? For this he propoſes " the following Expedient: A Father or Mo- " ther, ſays he, or in their Abſence, an Uncle, " an Aunt, a Brother, a Siſter, or a Governeſs, " without having recourſe to Strangers, may " ſufficiently inſtruct Children in thoſe Affairs, " ſo as they may behave with abundance of " Decorum and Addreſs, upon every occa- " ſion where theſe are required. This Au- " thor, you ſee, has a lively Imagination; " but I do not think his Reaſoning needs to " be refuted."

THIS is the whole of what I ſaid, concern- ing Dancing. M. *Deſfontaines* quotes ſome of the Reaſons which I copied from the Author of *Regles pour travailler*, &c. After he has given a Specimen of them, he ſays, that I did not think they deſerved to be refuted; but *for all that the Fathers of the Church, and even Hea- then Writers, have been of the ſame opinion with*

the Author juſt now quoted, with reſpect to Dancing; and have looked upon that Exerciſe, as very dangerous to the Morals. M. *Desfontaines* does not obſerve, that thoſe Dances, againſt which the Fathers of the Church ſo violently declaim, were the theatrical Dances, of which I ſpoke; Dances, ſo licentious, that it was no wonder even Heathens ſhould declaim againſt them. But to condemn all Dancing without exception, and call it a *diabolical Art in all its Circumſtances*, as the Author of the Rules does, for ſuch frivolous Reaſons as he advances, and which are only the effect of an overheated Imagination, is certainly going too far, whatever M. *Desfontaines* may ſay about it. But the Severity of his Morals ſeems to relax a little, in the following Reflexions, which he afterwards makes. He owns, *that there have been ſome great Men too, who have approved of Dancing*; and upon this, he quotes *Heſiod, who ſeems to equal it with Valour, when he ſays that the Gods had given Bravery to ſome, and a Genius for Dancing to others.* He quotes *Homer, in that Elegy which he made upon* Merion, *calling him a fine Dancer*; and *Pyrrhus, who was*, ſays he, *the Inventor of a Dance which he named after himſelf.* He mentions *Socrates too, who learned to dance in his old Age.*

M. *Desfontaines*, you ſee, loves to quote curious Pieces of Hiſtory, be they ever ſo falſe or uncertain. He taxes me with the ſame Fault, as will by and by appear; and thus the following Sentence of *Cicero* may be applied to one or both of us: *Non modo accuſator, ſed ne objurgator quidem ferendus eſt is qui quod vitium in altero reprehendit, in eo ipſo deprehenditur.*

henditur * I cannot conclude this Article, without making a Remark upon what M. *Desfontaines* adds, after he has quoted the Fathers of the Church, and some Heathen Authors on this Subject, *viz. that* Salluſt *appears to him to have conſidered it the moſt rationally of any Writer.* What compariſon, for God's ſake, can be made here between *Salluſt* and the Fathers of the Church? That *Salluſt* thought more rationally concerning that Exerciſe, than *Heſiod* and the other Heathen Authors quoted by *Desfontaines*, may poſſibly be granted; but to oppoſe *Salluſt* to the Fathers, who have wrote with ſo much Judgment upon Dancing, only condemning what is licentious in it, is doing him an Honour, which by his and his Partizan's Leave, he by no means deſerves.

X.

M. *DESFONTAINES*, in Page 112, ſpeaking of the fourth Book of the *Orthopædia*, ſays; that it is impoſſible for him to take notice of all the Articles which are contained there; but ſays he, I ſhall pick out ſome of the moſt curious of them, as I have done all along, ſetting aſide the philoſophical Reaſoning. There are two things which deſerve to be remarked here. The firſt is, that inſtead of ſaying he would pick out the *moſt curious Articles*, he ſhould have ſaid *thoſe which ſeemed to him the moſt curious.* The ſecond is, that the *philoſophical Reaſoning*, which he ſays he will leave out, is altogether mechanical, and to be underſtood by all the World; ſo that though he may pretend to find ſome difficulty in underſtanding

* *Cicer. in Verrem*, Lib. 3.

derſtanding it, yet every body elſe will eaſily apprehend it.

XI.

I HAVE obſerved that ſometimes, though very rarely, there riſes upon the top of the Forehead an Eminence or Protuberance, long, hard, round, and pointed, reſembling a Horn. Amongſt other Inſtances which I could have quoted to confirm this, I have mentioned one which *Mezeray* relates, *viz.* "That in the "Year 1599, there appeared a Peaſant nam- "ed *Francis Trouillu*, aged thirty-five, who "had a Horn upon his Head, which puſhed "out when he was ſeven Years old. It re- "ſembled that of a Ram, except that the "Wrinkles were not ſpiral, but longitudinal, "and its Point turned inwards, as if it was "going to enter the Skull again. He had "retired into the Woods to conceal this mon- "ſtrous Deformity, and wrought there in the "Coal-pits.

"ONE day, as the Marſhal *de Lavardin* "was a hunting, his Attendants obſerving "this Peaſant fly from them, run after him, "and as he did not offer to ſalute their Ma- "ſter, they pulled off his Cap, and ſo per- "ceived the Horn. The Marſhal ſent him to "the King, who gave him away to ſome- "body to make Money of him by way of a "Show; but the poor Man was ſo much "grieved and ſhagreened to ſee himſelf car- "ried about as a Shew, and his Deformity "expoſed to all the World, that he died "very ſoon after."

I OBSERVED, that there are a great many Inſtances to be met with in medical Authors,

of Excrescencies resembling that which *Mezeray* mentions. Here M. *Desfontaines* makes that Reflection upon me which I spoke of before, *viz. that I delight in surprizing Stories, be they ever so false or uncertain.* But what he presently after relates, concerning *Hesiod*, *Homer*, *Pyrrhus*, and *Socrates*, is a good deal more uncertain than the History of the Peasant; so that the Maxim which I quoted from *Cicero*, may very well be applied to M. *Desfontaines*. That History of *Mezeray*'s, though it may appear too circumstantial, does not seem to be a Fable. Besides, I know a Physician whose Brother has the same Deformity, which he conceals under his Peruke, and this helps to confirm *Mezeray*'s Story. But there is one thing which ought to have hindered M. *Desfontaines* from passing such a Censure upon me; and that is, I have warned my Readers not to be rash in believing things of that nature; but, on the contrary, have advised them sometimes to question even the Truth itself; upon which I quoted the following Verses of *Boileau*, which are equally applicable to Readers and Spectators.

" Jamais aux Spectateurs n'offrez rien d'incroyable,
" Le vrai peut quelquefois n'être pas vrai semblable.
" Une merveille absurde est pour moi sans appas,
" L'esprit n'est point emû de ce qu'il ne croit pas.

Write not what cannot be with Ease conceiv'd,
Some Truths there are too strange to be believ'd, &c.

OZELL.

IT

IT is surprising that M. *Desfontaines* should have overlooked this Quotation, which is so very remarkable. But he perpetually runs into heedless Blunders.

XII.

IN talking of the Secret of repairing Noses, which some People have pretended to, I quoted a *Latin* Poet, called *Calentio*, a Native of the Kingdom of *Naples*, who lived about the Year 1480, and writes in the following manner to his Friend *Orpian*.

"MY dear *Orpian*, if you wish for a Nose, "come hither as soon as you can, and you "will see a thing which is extremely sur- "prizing. There is one *Branca* a *Sicilian*, an "ingenious Man, who has found out the Se- "cret of making Noses with the Flesh which "he cuts out of People's Arms, or with the "Noses of Slaves who are willing to dispose "of them. As soon as I came to the Know- "ledge of what I here tell you, I could not "help writing to you immediately about it, "for it is the most important News that I "could acquaint you with. If you will come, "you shall have a Nose as large as you please. "Make haste then, and fly to us."

M. *Desfontaines*, instead of quoting this Letter in the same Words in which it is wrote, makes nothing of changing some of them; he says, for example, that this *Sicilian* has found out the Secret of repairing Noses, *which he makes of Flesh that he cuts out of People's Arms*. I think it would have done every whit as well, if he had said *of the Flesh*, as *of Flesh*. Those

other Words which he changes thus, *I have no news more worth your while*, are they any better than these, *It is the most important News that I could acquaint you with?*

I OBSERVED that this whole History seemed to be designed by the Poet, as a Sneer upon that quackish Repairer of Noses; and added, that the Conclusion of the Letter made it look suspicious, when he says, that, if he would come he should return with as large a Nose as he pleased; thereby meaning, without doubt, that he should return *avec un pied de Nez*, i.e. cut of countenance, from his disappointed Hopes. Here M. *Desfontaines* criticises upon this, and asks whether this proverbial Expression, which is in use in *France*, is likewise used in the Kingdom of *Naples?* Then he says, that the Commentator ought to have examined into this; but I must ask him, who told him that the Commentator of whom he speaks, did not examine into it?

HE adds, that *I mention a Soldier, who, in a Quarrel with another, had the top of his Nose bit off, afterwards thrown into a dirty Kennel, and trodden under foot; after all which it was taken up, washed extremely clean, and put by a Surgeon into its former Place, where it firmly united again.*

FROM the manner that M. *Desfontaines* quotes this, there is nobody who has not read this Part of the *Orthopædia*, but would imagine that I believed the Case to be actually true, while in the mean time I treat it as a Fable, and a childish one too, in the following Words: "If M. *Dionis*, said I, who was such an Ene-"my to Fables, were alive at this day, and "knew

" knew what is publiſhed in a new Treatiſe " of Chirurgical Operations, where there is " mention made of a Soldier, who, in quar- " relling with another, had the top of his " Noſe bit off, afterwards thrown into a dirty " Kennel, and trodden under foot; after " all which it was taken up, waſhed extreme- " ly clean, and put by a Surgeon into its for- " mer Place, where it united again ſo neatly, " that at the end of three or four Days it " could ſcarce be perceived ever to have been " ſeparated: If, I ſay, that Gentleman, who " was ſuch an Enemy to Fables, were alive " at this day, and knew what is publiſhed in " a new Treatiſe of Chirurgical Operations, " how would he exclaim againſt ſuch a childiſh " Fiction? And yet it is advanced by its Au- " thor as an unqueſtionable Truth."

I HAVE ridiculed this ſame Story afterwards. But this is ſufficient to ſhew, how unjuſtly M. *Desfontaines* blames me for ſo ridiculous and extravagant a Credulity.

XIII.

IN talking of the different Deformities of the Noſe, I mentioned one which I am not acquainted with myſelf, tho' one of our Authors alledges that there is really ſuch a Deformity, and that is, *the Noſe ſtupid.* Upon this occaſion I ſaid, that I ſhould not have added this Article to the preceding ones, if I had not in my Reading met with this Obſervation *, *that the Quickneſs or Dulneſs of the*

* *Recherche analytique de la Structure des parties du Corps humain, par M . . . . Docteur en Medicine.*

Part ſhew themſelves plainly in the Noſe. That is to ſay, as I have there obſerved, that according to a certain Shape of the Noſe, one may not only gueſs, but be abſolutely certain, whether the Perſon who has ſuch or ſuch a Noſe, is of a lively, or ſlow Turn. But the Author I mean, does not tell what this Shape of the Noſe is, which plainly denotes a Stupidity of Mind; thinking it needleſs to explain it, becauſe, ſays he, it ſhows itſelf at firſt ſight. I ſaid that, however that might be, I ſhould not inquire after any Method, either for diſguiſing or correcting that unlucky Conformation of the Noſe, which ſhews at once, and ſo cruelly betrays a Dulneſs of Parts. I added, that we commonly ſay of a Woman who has much Spirit in her Face, that ſhe has ſprightly Eyes; but we never ſay, as far as I know, that ſuch a one has a ſprightly Noſe. Further I obſerved, 1. That we indeed ſay of a Man of a ſubtile and penetrating Genius, that he has *a good Noſe*; a Metaphor borrowed from the Sagacity of Hounds, which have a very acute Smell, and know the Scent of the Game at a great diſtance. 2. That this ſame Metaphor was ſtretched ſtill farther; for we ſay, for inſtance, of a Girl, who is of a gay turn, that *ſhe has not her Noſe turned towards the Convent*; which Expreſſion is taken from Hounds having their Noſe turned always towards that Place where they ſmell the Prey, which they are in queſt of. But 3. That theſe Phraſes, and others of the ſame kind, do not give us the leaſt Foundation to believe *that the Quickneſs or Dulneſs of the Parts ſhew themſelves in the Noſe.*

M.

M. *Desfontaines* treats this Paſſage in a very ſingular manner. The Author of the *Orthopædia*, ſays he, concludes the Article of the Noſe by criticiſing one of his Fraternity whom he does not name, who has advanced, that *the Quickneſs or Dulneſs of the Parts ſhew themſelves in the Noſe*. *This Criticiſm*, adds he, *is like that which he makes upon* la Bruyere. *The Author of the* Orthopædia *knows very well, that a Man of Wit, and one who has an acute Genius, is frequently called in* Latin *Authors*, VIR NASUTUS, *or* ACUTIS NARIBUS, *and a Fool*, NARIS OBESÆ. *The Noſe*, continues he, *is one of the principal Parts of the Face, which next to the Eyes never deceives the Phyſiognomiſt.*

UPON what M. *Desfontaines* ſays, I muſt make the two following Reflections. It is true, 1. That I have never obſerved, except in *Latin* Authors, a Man of Wit or of an acute Genius, called *vir naſutus*, or *acutis naribus*, and a Fool, *naris obeſæ*; and that inſtead of *Latin*, I contented myſelf with making the Obſervation in *French*, *viz.* that *in common Converſation we uſually ſay of a Man of a ſubtile and penetrating Genius, that he has a good Noſe.* Now I aſk whether this is not as good as if I had ſaid it in *Latin*; and whether it was neceſſary to ſpeak *Latin* here? 2. M. *Desfontaines* ſays, that *this Criticiſm is like that which I made upon* la Bruyere; but we have ſeen that what he ſays of *la Bruyere*, is not at all to the purpoſe, and the ſame may be obſerved of what he ſays here. If you will only compare my Words with his, you will ſee how widely they differ from one another.

In treating *of the witty and ſtupid Noſe*, he alledges, that *I ought to have mentioned the Heads which are plain or round behind*; *a Shape*, ſays he, *which certainly indicates Wit*. But I muſt beg leave to alledge on the contrary, that there is no Shape of the Head more uncertain than this, with reſpect to Wit. How many Block-heads have the Head plain and round behind! If one was to number them, one would poſſibly find that there are more Heads of that Shape than there are People who have Wit. You need only examine dead Bodies to be convinced of the Truth of this. Men of Wit and Dunces have frequently their Heads of the ſame Shape behind. Thus, what M. *Deſfontaines* here advances, is nothing but mere Fancy.

XIV.

THE Eyes, in order to preſerve the Sight well, ought to be very well taken care of. Upon this account, you ſhould never expoſe a Child to a ſtrong Light ſoon after he awakes out of a Sleep; for thereby he will run the riſque of having his Sight conſiderably weakned, and perhaps of loſing it quite. Upon this I quote the following Inſtances of the bad Effects of too ſtrong a Light upon the Eyes, *viz.* The King of *Tunis*, who was blinded in the time of *Charles* the Fifth, by the Reflexion of a bright Baſon, which was ſet under his Eyes; *Democritus*, who blinded himſelf with the ſhining of a Buckler; and *Dionyſius*, Tyrant of *Syracuſe*, who, as Hiſtory informs us, blinded certain Criminals, by con-

fining

fining them for a long time in a dark Dungeon, and afterwards expoſing them all at once to a ſtrong Light. M. *Desfontaines* aſks me, if I dare venture to vouch all theſe as Facts? I hope he will give me leave to aſk him in my turn, whether he dares vouch, that *Heſiod* put Dancing upon an equal footing with Valour; that *Homer* praiſed *Meriones* in earneſt, for being a good Dancer; that *Pyrrhus* was the Inventor of a Dance, which he called by his own Name; and that *Socrates* learned to dance, after he was grown old? For he advances all this upon the Subject of Dancing, as you have ſeen before.

XV.

I BESTOWED one Article entirely upon Dumbneſs, and obſerved that when it proceeds from a Palſy of the Tongue, it may be cured by drinking the Juice of Vine-Leaves, freſh drawn; and by ſtrong Efforts to ſpeak. Here I added, that it was by an Effort of this kind, that the young *Atys*, ſo famous in Hiſtory, who had been dumb from the Womb, began at firſt to ſpeak. He imagined he ſaw King *Cræſus* his Father, juſt going to receive a Blow upon his Head with a Scimiter. The Emotion which ſo ſhocking a Sight raiſed in him, procured him the Uſe of his Tongue at once, and made him cry out, *Stop Soldier, you ſhall not lay a Hand upon my Father*; and the Power of Speech continued with him ever after. I obſerved by the bye, that this Prince had a Brother who began to ſpeak in the Cradle. M. *Desfontaines* ſays, that I have taken

all theſe *Singularities* from Dr. *Zuinger*; but that the Doctor was miſtaken about *Crœſus*'s Son; for his Name was not *Atys*, but *Myrſile*, and that I had done better to have conſulted *Fulgoſius*, than *Zuinger*, upon that Subject.

But I muſt obſerve, 1. That it was not from Dr. *Zuinger* I borrowed *theſe Singularities*, as he is pleaſed to call them. 2. That *Crœſus*'s Son was not named *Myrſile*, but *Atys*, as I ſaid. As to *Zuinger*, I ſhall here give an account of all that I have borrowed from him; and I cannot imagine how M. *Desfontaines* could confound things together ſo different from one another? What I took from *Zuinger* was two Hiſtories; the one of a Child ſeven Years of Age, who became dumb from a Palſey of the Tongue, after a malignant Fever, and having tried all other Remedies to no purpoſe, was cured in five or ſix days, by the Juice of Vine-leaves alone, which he drank every day to the Quantity of two Ounces, with a little Sugar. The other is that of a Peaſant, who being extremely thirſty, after working very hard in an exceſſive hot day, drank ſome very cold Water, and immediately became dumb; the Coldneſs of the Water cauſing a Palſey of the Tongue. He paſſed a whole Year after in this deplorable Condition, and had loſt all hopes of ever being cured. But one day, as he was carrying a heavy Burthen upon his Shoulders, made up of different Bundles tied looſely together, one of the Bundles fell upon his Leg, and broke it. The Pain which this occaſioned, made him inſtantly ſtrain his Voice to call for

Aſſiſtance.

Assistance. This violent Effort gave such a Shock to all the Muscles of the Tongue, that they were restored to their natural Action, and the Patient recovered his Speech upon the spot.

THOSE two Histories are all that I borrowed in this place from *Zuinger*, and M. *Desfontaines* will not find that *Atys* is mentioned in that Physician's Book, till he finds the word *Ulmaria* in *Sainte-Marthe*'s, or something in the *Orthopædia*, which could give him occasion to think, that *I have enriched my Herbal with the Herb of* Ormes.

ANOTHER Observation which I have to make, is, concerning the Son of *Crœsus* who was dumb. M. *Desfontaines* asserts, that his Name was not *Atys*, but *Myrsile*. Let us see which of these two it was, and upon this we must consult *Herodotus*, who was the original Author of this History.

" *CROESUS*, *says that Historian*, had " two Children, one of which was very " dull *; but the other, named *Atys*, far out- " strips all the Children of his Age.——At the " time when the Town of *Sardis* was taken, " the following Adventure happened to *Crœ-* " *sus*: He had, as I have said, a Son en- " dowed with every good Quality, only he " was dumb †; and the King, during his " Prosperity, had used all the means that " could be thought of to cure him, *&c.*"

HERE then *Herodotus* mentions two Children of *Crœsus*'s, one of which was little better than an Ideot; but the other, who was called *Atys*,

* Κωφὸς.
† Ἄφωνος.

Atys, was a Prince of great Hopes. It is of this laſt that he gives the following Account; *viz.* That when the Town of *Sardis* was taken, a Soldier was going to kill *Cræſus*, not knowing who he was; but that his Son, ſeeing the Danger the King was in, from the Alarm which ſeized him, made ſo ſtrong an Effort to ſpeak, that his Tongue was untied, and he cried out, *Lift not thy Hand againſt* Crœſus. Thus he began to ſpeak, ſays *Herodotus*, and continued to have the Uſe of Speech ever after. *Herodotus*, *Book firſt.*

HERODOTUS likewiſe mentions one *Atys*, Son of *Manes*, King of *Lydia*. As to *Myrſile*, the Hiſtorian only ſays that the *Grecians* called *Candaules* by the Name of *Myrſile*. Is it poſſible that M. *Desfontaines* ſhould confound *Atys* with the King *Candaules?*

As M. *Desfontaines* does not ſeem to have much Acquaintance with the Name of *Atys*, I hope he will excuſe me, if I deſire him to conſult the Dictionaries upon it. If he will only dip into *Calepin*, he will find there were four of the Name of *Atys*. One of them was a Prieſt of *Cybele*; and, for breaking a Vow of Chaſtity which he had made, was puniſhed with Madneſs, which made him caſtrate himſelf. Another was the Son of *Crœſus*, King of *Lydia*; who, after continuing a long time dumb from the Birth, got the uſe of Speech in the manner above related. The third was the Son of *Hercules* and *Omphale*; and he had a Son called *Lydus*, who gave the Name to the Country of *Lydia*. The fourth was an *Indian*, the Son of *Lymniace*, Daughter of *Ganges*, according to the Fable, and

was

was killed by *Perſeus*, at the Marriage of *Andromeda*. Theſe are all that *Calepin* takes notice of.

IF he will conſult the Hiſtorical Dictionary, he will find the ſame Account there of this Son of *Crœſus*, *viz.* that he was named *Atys*, *&c.* With regard to *Myrſile*, we read in the ſame Dictionaries, from the Authority of *Herodotus*, that it was *Candaules* who was called *Myrſile*.

M. *DESFONTAINES* refers us upon this to *Fulgoſius*, who is a more proper Author to conſult, *ſays he*, than *Zuinger*. But he does not know that *Fulgoſius* ſpeaks not a word either of *Atys*, or of *Myrſile*, in his whole Book, no more than *Zuinger* does in his, whence he imagines I have taken this Hiſtory.

IT is ſurprizing how he could be miſtaken in ſo many different Articles, and in ſo ſtrange a manner too; and he is no leſs unhappy in the reſt of his Reflections. But what ſhall we ſay of his referring us to *Fulgoſius*, as long as we have *Herodotus?* It looks as if he had never heard of ſuch a Hiſtorian. It is true, it is *Greek* to him; but had he none to apply to upon this occaſion? There are few Men of Learning but are able to have expounded this Place of *Herodotus* to him, and would have done it with pleaſure.

XVI.

THERE are ſome who pretend to teach dumb People, who were deaf from the Womb, to ſpeak, provided there is nothing wrong in the

the Conformation of the Organs of Speech. Upon this I obſerved, that this Secret ſeemed to be of no uſe but to ſatisfy a piece of mere Curioſity; and that it was poſſible, by a particular Art, to make that kind of dumb People articulate certain Syllables, but not in ſuch a manner as to enable them to keep up a Converſation. I added, that *Ammannus*, in his *Treatiſe of the Deaf ſpeaking*, teaches a Method of making that Claſs of deaf People ſpeak; but that this Method required ſo much pains and trouble on the part of the Teacher, that it ſeemed to be ſcarce practicable. That ingenious *Engliſhman* Wallis, *as I ſaid*, was the Inventor of this Art; and the above-mentioned Dr. *Ammannus*, a Native of *Florence*, and a celebrated Practitioner at *Amſterdam*, put it in practice, after having conſiderably improved it; but, to repeat what I ſaid above, it is an Invention more curious than uſeful, whatever Encomiums have been beſtowed upon it by the learned *Zuinger*, Phyſician of the Univerſity of *Bale*, who advances, that Dr. *Ammannus* had made a great many who were born deaf ſpeak *perfectly well*, by the Method abovementioned. This Expreſſion *perfectly well* ſeemed to me rather too ſtrong; but, excepting that Word, I ſaid that what *Zuinger* advances muſt not be looked upon as altogether abſurd. A very good Inſtance of the Truth of this I had from Dr. *Winſlow*, Preſident of the Faculty of Phyſicians at *Paris*, who aſſured me, that he ſaw at *Haerlem* a rich Merchant's Daughter, who was born deaf, and was taught by the ſame *Ammannus*, ſo as to anſwer moſt Queſtions that were put to her,

her, provided ſhe ſaw the Motion of the Lips of thoſe who converſed with her. The Doctor further told me, that he had converſed with her himſelf; and one day, as he aſked her a Queſtion with his Face turned from her, ſhe did not give him any Anſwer, becauſe ſhe could not examine the Motion of his Lips. Hence I concluded, that this Art of making thoſe who are born deaf to ſpeak, could by no means be of any great uſe to Society, and that the Expreſſion *perfectly well*, which *Zuinger* makes uſe of, was not at all proper.

Is there any thing in this Detail that could authoriſe M. *Desfontaines* to make me contradict myſelf, as you will ſee he does, in ſaying, I agree nevertheleſs that Ammannus *practiſed this Secret with Succeſs at* Amſterdam, when, on the contrary, I ſcrupled the Propriety of ſaying, that he taught thoſe deaf People to ſpeak *perfectly well?* If I was not perſuaded of the perpetual Heedleſſneſs of this Obſervator, I ſhould be apt to reproach him here with want of Candour.

HE ſeems ſurpriſed that I have ſaid nothing of the celebrated Dr. *Wallis*, Profeſſor of Mathematicks in the Univerſity of *Oxford*, who ſhewed at *Sorbiere* a Perſon dumb and deaf, whom he had taught to read. I might likewiſe, continues he, have quoted *Van-Helmont*, who, in the Year 1657, publiſhed a Method of making the Deaf underſtand and anſwer you; intitled, *Alphabeti verè naturalis Hebraici breviſſima delineatio.* But that a Man who reproaches me for dealing in the Marvellous, and quoting extraordinary Caſes, *though they ſhould be falſe or uncertain*; that ſuch a Man, I ſay, ſhould not be ſenſible, as I have already

ready obſerved, of his falling into the ſame Fault for which he reproves me, is ſomewhat ſtrange. But however that be, the Reaſon why I have not given more Inſtances of People that were born deaf, who, according to certain Authors, have learned to ſpeak; is, that I endeavoured to follow the Advice of a great Maſter, *viz.* that we ought ſometimes to be diffident, even of the Truth itſelf, when it approaches too near the Marvellous. I might, when I was talking of the Merchant's Daughter at *Haerlem*, have inſtanced the Woman of *Amiens*, mentioned in the *Obſervations curieuſes ſur tout les parties de la Phyſique*, Tom. 2. *Or*, *Curious Obſervations upon all the Parts of Phyſick*, Vol. 2. But I ſaid nothing at all of it, for the Reaſon above-mentioned. The Hiſtory is this. In the Town of *Amiens*, in the Year 1700, there was a Merchant's Wife, who having quite loſt her Hearing, underſtood whatever was ſaid to her, *by looking intently at the Mouth of thoſe who ſpoke to her.* They add, *That People could converſe as eaſily with her, as if ſhe had heard ever ſo well, and even more eaſily in one ſenſe, becauſe*, ſay they, *you was not obliged to ſpeak high, and ſhe could underſtand whatever you ſaid to her, even when you ſpoke ſo low as that you could not hear yourſelf.* We are further told, *That when People ſpoke to her in any other Language than* French, *ſhe was immediately ſenſible of it, and would tell them ſhe did not underſtand that Language.* To confirm the Truth of this, they add, that *it was certain in all its Circumſtances*; but I muſt beg leave to ſay, that it is very uncertain in all its Circumſtances. And indeed, does it not appear extravagant

extravagant to ſay, 1. That you could converſe as eaſily with a deaf Perſon (who is ſuppoſed to have been abſolutely ſo) as if ſhe had heard never ſo well? 2. That ſhe could underſtand every word you ſaid, even when you ſpoke ſo low, as that you could not hear yourſelf? 3. That when you ſpoke to her in any other Language than *French*, ſhe ſhould preſently be ſenſible of it, and tell you that ſhe did not underſtand that Language. But there is one thing very doubtful, and that is, whether this Merchant's Wife, who, as they ſay, was abſolutely deaf, might not a little overact her Part; and whether ſhe was quite as deaf as ſhe pretended? To whom ſhall we apply, in order to determine this? Or, is her own Word to be taken for it? Upon this occaſion therefore, I ſhall repeat that great Precept, which I quoted before from our Poet:

Jamais à vos Lecteurs n'offrez rien d'incroyable,
Le vrai peut quelquefois n'être pas vrai ſemblable.

I MUST put this Hiſtory of the deaf Woman at *Amiens*, in the ſame Claſs with that of the Girl mentioned in the ſame Obſervations, Vol. I. She was deaf (but they do not ſay whether ſhe was born ſo, or not) and yet underſtood what her Siſter ſpoke, only by laying her Hand upon her Mouth.

XVII.

M. *DESFONTAINES* obſerves, that I have adviſed Women who have a maſculine Voice, to gargle their Throats every Morning

ing with Water and Verjuice, mixed in equal quantities, to put a good deal of Purſlane in their Broth, and eat it plentifully in Sallad; to abſtain altogether from Coffee and Chocolate, Wine of every kind, and all vinous Liquors; and never to liſten to any one that ſings with a very maſculine Voice. I have added ſeveral other Helps beſides; but from the laſt-mentioned one M. *Desfontaines* draws a very ſingular Concluſion, *viz.* That for the very ſame reaſon, Women ought never to converſe with Men. I had juſt told him, that ſuch People ought never to liſten to any one that ſings with a very maſculine Voice; but he excepts the Women, and concludes, that according to this Advice ſuch Females ought only to converſe with their own Sex; as if the Contagion of a maſculine Voice was not more to be dreaded in thoſe caſes from thoſe of their own Sex, than from the Men. It muſt be owned, that our Author is a little too haſty here. To conclude, I knew a young Lady, who, by affecting to ſing like a Man, got a very hollow rough Voice, and died conſumptive.

XVIII.

AS to Men who have an effeminate Voice, I adviſe them, as M. *Desfontaines* obſerves, to accuſtom themſelves frequently to ſing a Baſe; to put their Mouth to the Hole of a Hogſhead that is open above, and make it echo to their Voice, which muſt be as hoarſe as poſſible; to pronounce frequently, but eſpecially in the Morning when they get up, theſe two Vowels,

Vowels, *A* and *O*; but to do it as hollow as they can. *Thoſe Savages*, ſays M. *Desfontaines* upon this occaſion, *who in their religious Ceremonies are accuſtomed to cry as loud as they can* AO, AO, *are never in any danger of having effeminate Voices.* I muſt obſerve upon this, that thoſe Savages do not pronounce theſe Syllables in the manner M. *Desfontaines* imagines; but in their religious Ceremonies they make a howling Noiſe, as if they did pronounce them: however, theſe Howlings are not formed in the bottom of the Throat, but in the upper and fore-part of it, and conſequently can have no effect in diſpoſing the Larynx to take a larger Diameter, which nevertheleſs is neceſſary in order to make the Voice hoarſer. Now, what becomes of the Compariſon which our Author makes of thoſe Savages? Let them cry *AO*, *AO*, as long as they pleaſe, their Voice will never become more maſculine for it, in the manner that they do it, whatever M. *Desfontaines* may ſay to the contrary.

I LIKEWISE adviſed young Men who have an effeminate Voice, to tie a Pair of ſmall Tongs with a bit of Packthread to one of the Fingers, and then to put the Finger into the Ear of the ſame ſide, and preſs it ſtrongly againſt it, ſo as to ſhut it quite up. After this they are to ſtrike the Ends of the Tongs againſt a Cheſt, or ſome ſuch thing, and adjuſt their Voice to the hoarſe Sound which the Tongs communicate to the Ear. I have obſerved, that this laſt Method was none of the leaſt effectual. M. *Desfontaines* takes occaſion to be very witty upon this, ſaying that I ſhould likewiſe

wiſe have adviſed them to liſten to large Bells; but above all, to the lowing of Bulls and Cows.

La fine raillerie!
Mais ſur tout que d'eſprit!
Fut-il rien en la vie,
De ſi joliment dit?

A Wit, Gadſo! a damn'd ſhrewd Blade!
Was ever thing ſo ſmartly ſaid?

M. *Desfontaines* aſks if all theſe *burleſque Methods*, for ſo he calls them, are able to change the Diſpoſition of the Trachea, and all the Organs of the Voice? *I cannot believe this*, ſays he. What a pity it is, that ſuch a Connoiſſeur as he cannot believe it! But, in ſhort, all the Methods propoſed, appear burleſque to him. And who dares call them otherwiſe, after he has ſaid the word?

XIX.

HE concludes his Paper with a Hiſtory which I quoted, upon which he is no leſs witty, than he was in recommending the Sound of large Bells, and the Lowing of Bulls and Cows. The Hiſtory is this:

" An imprudent Cuſtom, *I ſaid*, which " frequently accompanies that of making " Children tell over a great many Tales and " Fables one after another, is the burdening " their Memories with a great Number of " Prayers, which they make them repeat in " the ſame manner. A ſingular Inſtance of " which I happened to ſee ſo lately, that I " cannot paſs it in ſilence. " A

" A YOUNG Lady of Condition, who had " a Governeſs along with her, was preſent " ſome Weeks ago at Maſs, in a Church where " I happened to ſit very near her. The " Child, with her Eyes caſt down, which ſhe " raiſed now and then, to ſee if her Gover- " neſs obſerved her, repeated one Prayer after " another, with a low Voice, but very diſtinct- " ly. One Prayer was no ſooner ended than " ſhe began another, after that a third, and " ſo on, without ever ſhutting her Lips a " moment. The Governeſs, who did not " open her Mouth herſelf, regarded with an " Air of Approbation her young Pupil, who " ſpoke herſelf quite out of breath. This " encouraged her, and ſhe went on fatiguing " herſelf ſtill more and more. A Lady of " Quality, who chanced in the ſame manner " with myſelf to be preſent at this Sight, and " in great pain for the young Girl, touched " her Mouth gently with her Fan, in order " to make her ſhut it. The Child ſtill pro- " ceeding, I could not help telling the Go- " verneſs, that this Exerciſe would certainly " render her conſumptive, or at leaſt make " her ſhort of Breath; but all was to no pur- " poſe. The young Lady, who was other- " wiſe very handſome, and had a very lovely " Perſon, had her Face extremely pale, and " bloated, which made me add to the Gover- " neſs, that theſe Imperfections were very " probably the Effects of thoſe vehement De- " votions. But this made as little Impreſſion " as what I had ſaid before; ſo, as ſoon as " Maſs was over, I left the Pupil and Gover-

" neſs;

" neſs; whom, neither the Lady nor I could " prevail upon to ſpeak ſo much as a Word."

M. *Desfontaines* pretends to be very merry upon this. He ſays, *It is very probable that other Governeſſes will give more heed to thoſe important Leſſons which I have given them in the* Orthopædia; *that thoſe Leſſons being put in practice, will make all bodily Defects diſappear; that henceforth every body will have a good Addreſs, and* FINE ATTITUDES; *that, Thanks to the* Orthopædia, *all Mankind will in time become handſome.*

IF this Sneer, which has no relation to the Subject he was upon, has any Wit in it, I am ſure it is very inſipid:

Riſu inepto res ineptior nulla eſt. CATUL.

Beſides, I have ſufficiently explained myſelf before upon the word *Attitude*, which he thinks proper to bring in again here; but I ſhall not repeat what I have ſaid upon it.

TO conclude, I muſt obſerve, that if the Author of the *Obſervations upon modern Writings*, be not more exact in his other Remarks which he has publiſhed ſo long and ſo obſtinately, than he is in theſe, he muſt excuſe his Readers from putting a great deal of confidence in him.

BUT it is impoſſible he ſhould be exact, and that for three Reaſons; firſt, becauſe he pretends to canvaſs every Subject, inſtead of chuſing thoſe only which are ſuited to his Capacity *; ſecondly, becauſe he is too haſty in publiſhing his Obſervations, and does not allow

* *Sumite materiam, veſtris qui ſcribitis æquam Viribus.* HORAT. de Arte Poët.

allow himſelf time to digeſt them; thirdly, becauſe he is not ambitious enough of acquiring the Character of an impartial Judge, which he ought to aſpire at, and prefer to the low Conſideration of Gain. You may ſee what a celebrated Ancient ſays of certain Criticks his Cotemporaries, who were too careleſs of their Reputation in this reſpect, and of whom he complains in a Letter to his Friend *.

XX.

IT is now full time to examine the Letter, which has ſomething quite new in the Turn of it, and to which we give the Title of *The lucky Interview upon the River*, as being moſt applicable to it; for it begins with thoſe very Words. The Letter is writ by M. *Desfontaines*, and the Subject of it is his Criticiſm upon the *Orthopædia*, in his Paper of the 14th of *October* 1741. But it will be proper to explain firſt what was the occaſion of it.

On the 29th of *October* 1741, a Phyſician belonging to the Faculty, who was returning from *St. Cloud* to *Paris* by Water, happened to be a Paſſenger in the ſame Boat with the Abbé *Desfontaines*, whom he knew very well by ſight, tho' the Abbé knew nothing of him. This Gentleman preſently took it into his head to ſalute M. *Desfontaines* in a familiar way, without diſcovering to him who he was. 'Your Servant, Mr. *Desfontaines*, ſays he, how 'do you do?' "I, Sir, replied the Abbé; I "have not the honour of being acquainted

* CIC. ad Atticum, Lib. 1. Epiſt. xvi. *Fuerunt quos fames magis quàm fama commoverit.*

" with you." ' But, I, Sir, anſwered the ' Phyſician, have the honour to know you ' very well by repute. I ſometimes read your ' Papers, and amongſt others I have ſeen one ' that is lately publiſhed, where you have at ' full length taken to taſk a Book intitled *Or-* ' *thopædia*.' " That is true, anſwered the " Abbé; well, what do you think of it?" ' I will own to you very ingenuouſly, ſaid the ' Doctor, what I think of it; and that is, ' after having very carefully read what you ' have ſaid of that Book, I find you are miſ- ' taken in a great many Particulars; and if you ' deſire me to give you an Inſtance of this, I ' will tell you that what you have advanced ' upon the word *Ulmaria* does not appear to ' me to be juſt; for, firſt, it is not true that ' the word *Ulmaria* is in the *Pædotrophia* of ' *Sainte-Marthe*; ſecondly, that M. *Andry* has ' tranſlated it by *l'Herbe d'Ormes*; thirdly, ' that he has *enriched his Herbal with it*.' " How " do you make out all this, anſwers the Ab- " bé? I will examine into the Affair, and if " it is neceſſary, will explain myſelf upon it " in the Paper which I am to publiſh the " Week after *Martinmaſs*." ' Thoſe are not ' the only Places, replied the Phyſician, which ' want to be corrected; there are a great num- ' ber beſides.' " If that is the caſe, ſays M. " *Deſfontaines*, you will do me a great plea- " ſure if you will but be at the trouble to put " your Reflections into Writing, and ſend " them to-morrow Morning, if you can, to " *Chaubert*, my Bookſeller." ' Agreed, an- ' ſwered the Phyſician, I will be ſure to do it.' The Converſation turned then upon other Sub-

jects;

jects; and amongst the rest, upon the *Journal des Sçavans*; which, M. *Desfontaines* affirmed, had produced nothing valuable since the Abbé *Bignon* was first concerned in it, and less now than ever. The Physician, who knew that M. *Desfontaines* had a pique against the Abbé *Bignon*, who found it proper in the Month of *April* 1727, to excuse him from having any more to do with the *Journal des Sçavans**, imputed his talking so slightingly of that great Man to the Affront which he had received from him. As to the Reflections which he made upon the *Journal*, which is now published, the Physician judged that they likewise must be owing to some particular Affront. As

* *A long time before M. the Abbé* Bignon *discharged M.* Desfontaines *from being any further concerned in the Journal, he communicated to me his Design of doing it, in the following Letter.*

L'Isle-Belle September *the 5th*, 1724.

" I am not at all surprised, Sir, that the Bookseller " was of opinion, that M. *Desfontaines* might very " well be spared in the Number of the Journalists. " I have both assured him and some of his Relations, " that unless he altered his Manners quite, it would " not be in our power to keep him in much longer.

" I beg you would call a Meeting against the 9th " of this Month, when I will endeavour to be with " you; for the Work ought to go on for all the Va- " cation.

" I have sent you a Memoir which M. the Abbé " *S. Pierre* has addressed to me, intreating me to " put it into your hands to examine at your Lei- " sure.

" You know with what Sincerity I am, Sir, your " most humble and most obedient Servant,

L'ABBE' BIGNON.

ſoon as they were got the length of the *Pont-Royal*, the Doctor made himſelf known for my Son-in-Law, to the Weekly Writer, who was extremely ſurprized, and thus they parted. The Doctor forgot to perform his Promiſe next day to M. *Desfontaines*; but he, impatient, wrote that ſame day to M. *Dionis* my Son-in-Law, the following Letter, with two different Addreſſes, the ſecond of which is to me. M. *Dionis* being out of the way when the Letter was delivered, it was carried to me, and upon ſeeing the ſecond Addreſs, I broke it open, and read as follows:

The Lucky Interview upon the River.

A LETTER OF M. DESFONTAINES.

" I Am charmed, Sir, with our lucky Interview upon the River. I intreat you to " ſend me the Remarks which you promiſed " me upon the *Orthopædia*, of which I ſhall " give a ſecond Abſtract, to be publiſhed the " Week after *Martinmaſs*. Point out thoſe " Places, which you would have me inſiſt " moſt upon. I am mightily pleaſed with " M. *Andry*'s Book, which I find both uſeful, " and entertaining. I ſhall explain myſelf " upon the Subject of *l'Herbe d'Ormes*; I " ſee I have been a little too haſty upon it. " Be ſo good likewiſe as to lend me the Poems " of *Sainte-Marthe* and *Quillet*, and I will " return them faithfully. I have the honour " to ſalute M. *Andry*, the *Neſtor* of Medicine " and Letters, and to be ſincerely, Sir, your " moſt humble and moſt obedient Servant,

Paris, October 31.

1741. *DESFONTAINES.*

XXI.

M. *DESFONTAINES* acknowledges in this Letter, that he was a little too haſty in his Remarks upon one Part of the *Orthopædia*. If his being convinced of this could but lead him to diſcover that he is too haſty in all his Obſervations, it would be a great advantage to him; for then perhaps he might correct himſelf. When I ſay that he is too haſty in all his Obſervations, I mean not only ſuch of them as he hath publiſhed in his Criticiſm on the *Orthopædia*, and which I have refuted; but ſome of greater conſequence, and which I have come to the knowledge of by very ſtrange Letters which he has addreſſed to me, laying to my charge things very little to his purpoſe, and ſo indecent, that I was never capable of writing them; nay, which was extremely fooliſh, he affirmed them to be mine, while in the mean time he had ſome things that were really mine in his hands, which were writ in ſuch a manner as they muſt neceſſarily confront him. To ſay that a Man who behaves in a ſuch manner is in too great a haſte, is by no means the harſheſt Reflection the Caſe would bear. To copy Manuſcripts, and without producing any Original to put them into the Bookſeller's hands, in order that they may be expoſed in their Shops, giving it at the ſame time to be underſtood that thoſe Copies are agreeable to what I have writ, is acting in ſuch a manner, I muſt ſay it again, as no Man would do who was not too raſh. But I return to *the lucky Interview upon the River*.

He says there, that *my Book gave him a great deal of Pleasure, and he found it as instructing as it was entertaining*; which differs widely from what he has said in his Criticism upon it. At first it was a Performance that deserved nothing but to be laughed at. *My important Precepts*, says he, in a sneering way, *will make all bodily Defects disappear. Every body will now have a good Address and* Fine Attitudes. *Thanks to the* Orthopædia, *all Mankind will, in time, become handsome.* But now he leaves off railing, he is much pleased with the Book, and finds it as instructing as it is entertaining. What a Cast of Mind must this Critick have! He calls me further, the *Nestor* of Physick and Learning. What a great Change is here! At first I proposed very *ridiculous* Methods, and deserved to be sent to hear *the lowing of Bulls and Cows*; but now I am the *Nestor* of Physick and Learning. What unaccountable Shuffling is here?

Thus, you see M. *Desfontaines* thinks nothing of contradicting himself; and ay, and no, are both alike to him. He says, in his Paper, that *you may judge of the Mind very well from the Form of the Head, when it is flat and round behind*; and he adds, that *I ought to* have spoke of this Sort of Heads. Of what Figure is his, I wonder! Perhaps I might have been tempted to venture some Conjectures about it; but, though it may be shaped like that of other Men outwardly, both before and behind, it is certain, that to consider what Sort of Intellectuals he must have to write in the manner he does, one would think his Head should have something very particular within. He promises in his Letter, to give a second Abstract of

of the *Orthopædia*; but whether he keeps his Promiſe or not, or whether he replies to this Supplement of the *Orthopædia*, if he thinks it neceſſary, I am reſolved to be quite ſilent for the future. He deſires M. *Dionis* to lend him the Poems of *Sainte-Marthe* and *Quillet*. This looks as if he had never read them; how could he undertake then to ſpeak of them?

XXII.

I CANNOT conclude my Obſervations without doing M. *Desfontaines* a piece of Juſtice, which I think is due to him; and that is, that although he proceeds very raſhly, yet (as I hear) he has rejected ſome abſurd Articles, which he was adviſed to add to thoſe he publiſhed in his Paper of *October* 14, 1741. I ſhall here quote a few of them. 1. The firſt is, that in the Work which is expreſsly dedicated to the Art of correcting the Deformities of the Body, *I have had recourſe not to Maſters of that Art, but to* La Fontaine, Deſpreaux, Voiture, la Bruyere, *and* Virgil. This Raillery ſeemed to him to be a little ill grounded, ſo he durſt not venture it.

2. THAT in the ſame Book, *I have fallen foul upon ſome judicious Reflections which the Secretary to the Academy of Sciences had made upon Paint.* M. *Desfontaines* finding it was falſe, that I had reflected upon the Secretary M. *de Fontenelle*, did not think it proper to riſque this neither, though in the mean time he has ventured upon others which have as little Truth in them.

3. THAT there is not one, either amongſt the Phyſicians or Surgeons, who does not know that the Parotids are Glands, which receive nothing from the Brain.

THERE were ſeveral other Abſurdities propoſed to M. *Desfontaines*; but he took care to avoid them, as well as the two firſt. As to the laſt, they ſay he had a ſtrong Inclination to have inſerted it, if he had not conſulted certain Perſons (I do not know whether they were Phyſicians or Surgeons) upon it, who repreſented to him that he would very much expoſe his own Ignorance, if he advanced *that the Parotids receive nothing from the Brain, and that there is none amongſt the Phyſicians and Surgeons, but knows this.*

ONE Circumſtance which deſerves very well to be here taken notice of, with reſpect to thoſe Glands, is, that People who are ſubject to Bleareneſs of the Eyes, Running at the Noſe, and Catarrhs of the Brain, as they are called, frequently have the Parotids obſtructed and inflamed. A great many Authors alledge, that they are obſtructed by a thick, cold, and pituitous Humour, which diſtils as a Recrement from the Brain. *Mercatus* quotes *Galen* upon this, who ſays, that when hot and thin Humours are thrown upon the Brain, they produce Deliriums and Hemorrhages; but if they are thick and crude, they commonly cauſe Sleepineſs and Obſtructions of the Parotids. *Mercat. lib.* 3. *pag.* 2. This Author not content with having quoted *Galen*, adds, that when the Head happens to be loaded with acrid and viſcid Humours, Nature determines them to the Glands of the Ears, and it is this that occaſions

caſions the Swelling of the Parotides. There is another Author, who is no leſs particular upon this Subject; aſſerting, that the Swelling of the Parotids is cauſed by a Collection of Blood, Bile, Phlegm, or melancholick Humour; that it is alſo frequently produced by malignant and peſtilential ones; but of whatſoever nature theſe Humours are, they proceed either from the whole Body in general, or from the Brain in particular. *Senn. Lib.* 5. *c.* 12.

HOWEVER, it is not the only Uſe of the Parotids to abſorb the ſuperfluous Moiſture of the Brain, they ſerve likewiſe to ſeparate the Spittle that flows into the Mouth; which has made ſome People believe that this laſt is their only Uſe. But an exact Knowledge in Anatomy teaches us that all the Glands of the Head, thoſe of the Tonſils, Uvula, Palate, Gums, Lips, the Salival Glands, thoſe of the Neck; and, in ſhort, all the Glands below and about the Ears, have a communication with one another by means of their Nerves, Arteries, Veins, and excretory Veſſels. Now it is certain, that beſides the Uſes which muſt be allowed them with reſpect to the Saliva, they are likewiſe of very great ſervice (eſpecially the Parotids) for receiving and ſending off the ſuperfluous Humours of the Brain. *Zuinger*, that great Practitioner, obſerves, that when the Parotids ſwell in the Lethargy, and the Sleepineſs does not abate, it is a ſign that Death is faſt approaching. What this Author ſays, is confirmed by Experience; for who does not know that the Lethargy has its Seat in the Brain, and that it proceeds from a ſerous Humour obſtructing its Veſſels? Thus the ſame

Author gives a very accurate Deſcription of it in theſe Words: "The Lethargy, *ſays he*, "is a perpetual and obſtinate Neceſſity of "Sleeping, attended with a continual Fever, "a general Forgetfulneſs of every thing, a "total Suſpenſion of the external Senſes; and "proceeding from a viſcid Humour, and "ſometimes from Pus itſelf, diffuſed through "the Cavities of the Brain, whereby its Veſ-"ſels are compreſſed."

THAT the moſt part of ſleepy Diſeaſes proceed from a ſuperfluous Serum, which oppreſſes the Brain, is an Opinion in which all the beſt Practitioners agree. Anatomy puts it out of all doubt, becauſe in opening the Heads of thoſe who die of a Lethargy, there is always a good deal of Water found in the Ventricles of the Brain, as *Etmuller* remarks after *Willis*, and Experience demonſtrates it. *Etmuller. Colleg. Pract. Tom.* 2.

BUT what plainly demonſtrates that the Lethargy, amongſt other ſleepy Diſeaſes, proceeds from the Brain's being loaded with Phlegm; is the Method of curing this Diſeaſe by applying bliſtering Plaiſters ſometimes to the Neck and ſometimes to the Parotid Glands; for as *Etmuller* further obſerves, thoſe Diſeaſes are often cured by a Swelling of the Parotids. *Interdum ſoporoſi affectus per Parotides reſolvuntur.* Etmull. Coll. Pract. Tom. 2.

THE deceaſed Dr. *Maillard*, a celebrated Phyſician of the Faculty of *Paris*, wrote an excellent Theſis upon this Subject, which he defended before the ſaid Faculty. The Theſis is founded upon this Principle: That the Parotid Glands drink up the Humidities of the Brain. It is upon this Queſtion: *An Parotis unica*

unica Lethargi Vindex? Whether a Swelling of one of the Parotids only is sufficient to cure the Lethargy? In this Thesis, amongst other Remarks, are contained the following:

"THE Lethargy would be incurable, unless "there were open Passages, by which the "Head may purge itself. Hence it is, that "in this Disease, a Load of Humours fre- "quently falls upon the Parotid Glands. "*Inde frequens in Lethargo decubitus humoris in "Glandulas Parotides.*

"IN the Lethargy, when the Head is load- "ed with Humours, if there is no more than "one of the Parotids swelled, it is not able "sufficiently to clear the Brain, because it is "very difficult for such a large Quantity of "Phlegm to find room in only one of those "Glands."

YOU see from what has been here observed, in what an Absurdity M. *Desfontaines* would have engaged himself, if he had advanced that the Parotids are Glands which receive nothing from the Brain, and that there is none amongst the Physicians and Surgeons who is not of the same opinion.

HOW many Blunders would this Weekly Observator have avoided, if he had been as diffident of all the Articles which he has writ, or was advised to write in his Paper of *October* 14, 1741. and which gave occasion to this Supplement of the *Orthopædia?*

XXIII.

I HAVE observed in the second Volume of the *Orthopædia*, that the wandering of the Eyes proceeds frequently from keeping them

fixed too long, and too often upon certain Objects which exhale an Odour pernicious to them; as, 1. Upon certain Colours newly pounded; whence it is, that a great many Painters have an unsettled Eye. 2. Upon dead Bodies opened; and hence a great many Anatomists, who are always employed in dissecting, have this Defect in the Eye. I added, that I made use of the Expression, *a great many*, because neither all the Anatomists, nor all the Painters are remarkable for this Defect; and there are several of both who have the Sight very steady, which is owing to their Eyes being naturally strong. But I added at the same time, that the Observation was nevertheless true in general; and, I knew, amongst others, a young Anatomist, who, by having applied to Dissections from his Childhood, and always had then, as he has still, his Eyes exposed to a cadaverous Steam, was become an Example of what I there advanced; not to speak of that wan, livid Complexion, which he had from the same Cause. M. *Hunauld*, Professor of Anatomy, has applied this to himself, and alledges that I intended by it to point him out. But I can assure him, that was by no means my Intention, and he is greatly mistaken in it. In the mean time I imagine, that this provoked him to insert in a Thesis, which was defended before the College of Physick at *Paris*, the 6th of *March*, 1742. the following Paragraph which succeeds to several Passages which he has copied from my *Orthopædia* *, as if they did not belong to me, but to himself. "HAD

* In the first Corollary of the Thesis M. *Hunauld* has copied what I said of the Inlargement and Diminution

" HAD theſe Cauſes been attentively conſi-
" dered by a Phyſician not unſkilled in Ana-
" tomy, the animal OEconomy, and the
" practical Part of Phyſick, they would have
" furniſhed him not with old Women's Fa-
" bles, but with uſeful and learned Principles
" for his *Orthopædia* †."

I SHOULD expect that M. *Hunauld* would diſown the Expreſſion *old Women's Fables*, in the ſame manner as M. *Desfontaines* has done that of *the Herb of Ormes*, in *the lucky Interview upon the River*; if the Reflections which M. *Desfontaines* has forced from me upon that account, do not hinder M. *Hunauld* to follow his Example.

THOUGH this *Supplement to the* Orthopædia was only calculated to refute the Criticiſm which M. *Desfontaines* has writ upon it; yet I preſume the Reader will readily excuſe this twenty-third Article.

minution of the Waiſt, according as one ſtands or lies; which is likewiſe obſerved in the Memoirs of the Academy of Sciences.

In the ſecond Corollary, he has copied in the ſame manner, a good part of what I have ſaid in the *Orthopædia*, upon the Miſchief which Children may receive from being ill-ſwadled.

† *Hæ cauſæ à Medico, partium ſtructuræ, animalis œconomiæ, & artis clinicæ haud inſcio, ſedulo expenſæ, non anilés nugas, ſed utilia doctaque Orthopædiæ fundamenta ſuppeditarent.* Corol. II.

A

LETTER

FROM

M. *COPPERO*,

DOCTOR and PROFESSOR of PHYSICK in *London*,

TO

M. *L. D. S.*

SIR,

THERE is sold here a Journal *de Sçavans*, dated at *Paris*, in *November* 1741, where the *Orthopædia* is placed in a very unfavourable light. But, in my humble Opinion, the Reproach returns upon the Journalist himself; and for three Reasons. The first is, that an ungoverned Heat prevails through the whole Paper; the second, that he has not once quoted the *Orthopædia* in a fair way;

way; and the third, that the Author ſeems to be quite a Stranger to Anatomy.

As to the firſt, it is not poſſible for more Paſſion to be diſcovered in writing. The Journaliſt muſt certainly have been much beſide himſelf, to throw out his Venom, even upon the Licenſers of the Book, againſt whom he declaims without any Decency.

WITH reſpect to the Quotations, muſt not every honeſt Man who has read the *Orthopædia* be ſhocked at firſt ſight, when he obſerves the following Words concerning the Diviſion of the Preface, falſely aſcribed to the Author of the *Orthopædia*, as if they were really his? "We have divided the Preface "into five Articles; the firſt, is the Applica- "tion of the Title of *Orthopædia*; the ſecond "and third, are the Abſtract of the *Pædotro-* "*phia* of *Sainte-Marthe*, and of the *Callipæ-* "*dia* of *Claude Quillet*; the fourth is the Plan "which we have laid down for the *Ortho-* "*pædia*."

WHERE is the fifth Article, without which the Diviſion is lame? It ſeems the Journaliſt thought fit to ſuppreſs it; but, if you will take his Word for it, it is forgot in the *Orthopædia*. What unfair Treatment is this! But this is not all; he has thought proper to put the word *Application* of the Title, inſtead of *Explication*; though the Author had expreſsly ſaid, that inſtead of *Application*, which was put in by a Miſtake in the printing, it ſhould be read *Explication*; but the word *Application* being ridiculous here, the Journaliſt found it would anſwer his Purpoſe better to leave it upon the Author.

THIS

THIS is all with regard to the Diviſion of the Preface; let us ſee next how he treats the Book itſelf; and here we ſhall find ſeveral other unfair Quotations.

WHO can help being ſhocked at the Journaliſt, when he ſays, that in the *Orthopædia*, where the Author pretends to *teach the Art of correcting the Deformities of the Body, he has recourſe, not to the Maſters of that Art, but to* la Fontaine, Deſpreaux, Voiture, la Bruyere, *and* Virgil? That *he has given us a curious Diſſertation upon the following Phraſes: The witty Eyes, the ſprightly Noſe, the good Noſe, the Noſe turned towards the Convent?* That *he has tranſlated the word* Ulmaria *by the Herb of* Ormes? Upon which occaſion the Journaliſt applies the heavy, thread-bare Joke of *Wine of Mallows*, inſtead of *Malmſey*.

WHO can help being ſhocked at his imputing to the Author of the *Orthopædia* this Notion; That Shortneſs of Breath, or Puffing when one ſpeaks, might be the Effect of a ſingular Devotion, of which *he wiſhed very much to ſee an Inſtance?* which makes the Senſe quite burleſque; for our Author's Words were, *of which he had ſeen an Inſtance.* The Journaliſt however affirms, (Page 658.) that he has tranſcribed all the Quotations faithfully, and has always made uſe of the Author's own Expreſſions. He adds, that he has done him the ſame Juſtice which he did all the Authors from whom he had made Extracts, either phyſical or literary; and for which he had gained the Applauſe of the Cenſors of the Faculty. He ſhould have ſaid, *the ſame Injuſtice.*

WHO

WHO can help being ſhocked at the Journaliſt, when he makes the Author of the *Orthopædia* quote the following wretched Verſe, as from *Deſpreaux*,

Elle tremble & ſur lui roulant ſes hagards ;

And this Line, as the very Words of *Plautus*;

Nam in fermento tota eſt IRA TURGET *mihi.*

As likewiſe the following extravagant Verſes, as if from the Comedy *des Viſionaires*, which are not to be found there, and have no kind of Meaning :

Doncques, rigoureuſe Caſſandre,
Ses yeux entre doux & hogards,
Par l'optique de tes regards,
Te vont pulveriſer en cendre.

WHO can avoid being ſhocked, when this Journaliſt ſays, that the Author of the *Orthopædia*, in order *to confirm what he had ſaid of the Volubility of Children*, tells us, *That* Aſcanius *followed his Father with unequal Steps?* I have read the *Orthopædia* very carefully, and defy any body to find that he has ſaid one ſingle Word of this *Volubility*, as he calls it. There is Invention for you! But what can he mean by this *Volubility?*

WHO can help being ſhocked at the Journaliſt, when he tells us that the Author of the *Orthopædia* ſays inconſiderately, that *your low-life Girls have always a ſhining Complexion* ; that *thoſe Hands which have Knobs upon them reſembling*

ſembling large Heads of Nails, are only fit for Boxing; that *People commonly ſay of Men of Courage, that they have Blood in their Nails, and that it is very true?*

WHO can help being ſhocked at him for advancing, after he has curtailed M. *Andry*'s Deſcription of the Noſe by more than the half, that it is the very ſame with that in the *Orthopædia?*

WHO can help being ſhocked at him, when he ſays, contrary to all Truth, that the Author of the *Orthopædia* has in that Book reflected upon the perpetual Secretary of the Academy of Sciences, a Man of ſo much Merit, and for whom it is well known M. *Andry* had always a very particular Reſpect?

WHO can help being ſhocked at him for charging the celebrated M. *Chirac* with this Propoſition, That *the Noſe is* an Excreſcence of the Fleſh?

I PASS over a great many Abſurdities and unfair Quotations, which are no leſs provoking than thoſe I have mentioned.

IN order to be convinced of the Journaliſt's Ignorance with reſpect to Anatomy, you need only read what he has ſaid upon the *Parotids*, the *Bronchocele*; and the *Pareſis*, which is a Contraction, or crooking-in of the Fingers, attended with a Palſey. In the mean time he has the Aſſurance to pretend to inſtruct his Teachers; but he ought to remember the Proverb, NE SUS MINERVAM.

I MUST not conclude this Letter, without taking notice of ſome very odd Arguments which the Journaliſt makes uſe of in the courſe of his reaſoning. He pretends to cry down the Merit

of

of the *Orthopædia*; becauſe, *ſays he*, *the Subject is diſagreeable upon account of the many Particulars which muſt be taken notice of in it, and which Phyſicians have thought below them.* As if this, on the contrary, did not recommend it.

He cannot bear M. *Andry*'s finding fault with a certain Author, for calling the Noſe, *an Excreſcence of Fleſh:* upon this occaſion he argues thus;

"Although the Noſe, ſays he, was only "an Excreſcence of Fleſh, would the want "of it be leſs a Deformity upon that ac- "count? Is it only becauſe the Noſe is "compoſed of Bones and Cartilages, that "it is looked upon as neceſſary to give "the Face a regular and graceful Appea- "rance."

What he ſays upon Mechanicks is quite as trifling. "The Author of the *Orthopædia*, "*ſays he*, is ſo ſingular in his Notion of "Mechanicks, that he thought himſelf ob- "liged to communicate it to the learned "World. He ſays there is ſuch a juſt Pro- "portion in the Symmetry of the human "Body, that the whole Science of Mecha- "nicks is founded upon it. Hence the Mea- "ſures of the Inch, the Span, the Cubit, the "Pace, *&c.* have taken their Origin. With- "out theſe Proportions and Meaſures then, "there would have been no Mechanicks, be- "cauſe this Science is entirely founded upon "them." This Argument of the Journaliſt's is a downright Syllogiſm, ſo we muſt ſay nothing againſt it.

I must not forget to tell you, that the Journaliſt concludes with a groſs Impoſition, but he

he may come to be bit himſelf at laſt. He is as yet but a Novice in the Taſk which he has ingaged himſelf in: After he has purſued it for as many Years as the Author whom he fooliſhly attempts to ridicule, then he may venture to ſpeak of other People. I was at *Paris* when the Hands were changed in the Journal, and ſhall tell you what I was witneſs to concerning it, and which our Journaliſt himſelf could not be ignorant of.

MESSIEURS *Andry* and *Burette*, the two oldeſt Journaliſts ſince the Year 1702, threw up their Share in the Journal about the beginning of the Year 1739, upon account of the great number of Years which they had been ingaged in it, which made them now wiſh to be eaſed of it. The other Members likewiſe gave out at the ſame time, for particular Reaſons: ſo that the Journal was dropped for ſeveral Months, till this new Set of Journaliſts took it up. This Gentleman, who writes theſe Remarks upon the *Orthopædia*, is ſo proud of being admitted a Member of this new Society, that he is quite beſide himſelf; nay, he goes ſo far as to imagine himſelf of the number of the old Journaliſts. He ſpeaks of the former Journals, as if they had been writ ſince he entered. The Criticiſms, *ſays he*, which M. *Andry* has interſperſed in ſo many Volumes of *our Journals*: Would not any one imagine from this, that our new Journaliſt was a Member at the ſame time with M. *Andry?* He ſeems to think, that becauſe he was preſented, perhaps in thoſe days, as a Candidate to the Society, he has a right to date the time of his Admiſſion from that; but he contradicts himſelf afterwards,

terwards, as you will preſently ſee. He publiſhes an Invitation by Sound of Trumpet, to all Authors henceforth to have recourſe to him, in order to be introduced to the notice of the Publick. He gives them to underſtand, that *he will treat them to their own Satisfaction, and that they ſhall find Security for the Accompliſhment of his Promiſes in the Journal itſelf, ſince the Society had committed certain Parts in the Journal to other Hands.* It is eaſy to ſee that he means *his own Hands.* This I think implies, that he was none of the old Club that carried on the Journal, but a new Hand.

After all, is it not probable that our Journaliſt is puſhing a loſing Game? It would be a curious piece of private Hiſtory to find that it was really the caſe. I remember that in the Year 1725, M. *Andry* wrote me, that ſome Bookſellers finding that there was a Place in the Journal vacant, had by his means, for he was then Secretary to the Journal, propoſed a Member to the Preſident the Abbé *Bignon*; that M. *Andry* immediately communicated the Affair to the Preſident, who was then at *L'Iſle-Belle*; upon which he received the following Anſwer, by way of Poſtſcript to the Abbé's Letter:

"I forgot to tell you, that if your Book-"ſellers will engage the Perſon whom they "preſent to you as a Candidate, to make "ſome Abſtracts by way of trial, there will "be no harm in it, provided they ſend them "to you, and you yourſelf read them before "the Society."

L'Iſle-Belle, May 29, 1725.

The

THE Bookfellers agreed to the Abbé *Bignon*'s Propoſals, and engaged the Candidate to make an Extract for a trial. This Extract was read before the Society, as the Abbé *Bignon* had deſired; but it did not pleaſe, and the Secretary, ſpeaking of the Candidate whom the Bookſellers had preſented, writ at the bottom of it *in Diario non admiſſus*, by way of Anſwer to the Bookſellers. May not this be the Reaſon why the Journaliſt is ſo much out of humour? The *manet altâ mente* was never ſo well applied as here. But one ought to be certain whether the Perſon who preſented this Eſſay, was the ſame with the new Journaliſt whom we are talking of; and indeed I cannot affirm that it was. But if it was the ſame, he now reſents the Affront which was put upon him at that time as well as he can, *&c.*

I am, S I R,

Yours, &c.

COPPERO.

London, January 24. 1742.

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